

**PAHARI LANGUAGE**  
**A LINGUISTIC ANALYSIS**

*By*

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**VISHVESHVARANAND VISHVA BANDHU INSTITUTE**  
**OF SANSKRIT AND INDOLOGICAL STUDIES**  
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A LINGUISTIC ANALYSIS**

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सर्वेऽधिकाराः सुरक्षिताः

प्रथम संस्करणम्, २०३५ (वि.)

प्रकाशकृत्

विश्वेश्वरानन्द-विश्वबन्धु-संस्कृत-  
भारती-शोध-संस्थानम्

पञ्जाब-विश्वविद्यालयः

साधुआश्रमः, होशियारपुरम् (पं., भारतम्)



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## INTRODUCTION

*Pahārī : A linguistic analysis*, issued as No. 19 of the *Panjab University Indological Series* describes analytically the different dialect groups spoken in the sub-Himalayan region from Nepal in the east to Bhadarwah in the west. A detailed survey of these dialects had been made by Sir G. A. Grierson in Vol. IX, Pt. iv of his monumental 11-volume *Linguistic Survey of India* (1903-27), which was effectively summarised, subsequently, by Dr. Siddheshwar Varma and issued in three volumes by the Vishveshvaranand Institute (1972-76). While the said *Summary* was in press, it was decided to issue some of the more important sections, also, separately, for the benefit of scholars interested in individual language families. The present publication stems out of this decision.

The Pahārī dialects belong to the Indo-Aryan stock and fall into three main groups, with Nepālī in the east, Kumaunī and Garhwālī in the middle and Western Pahārī in the west. Unlike certain other Indian languages, which have few dialects, the main Pahārī other than Nepālī, has several dialects. Nepālī (Naipālī, Newārī), to be termed more correctly Khas-Kurā, Gorkhālī or Parvatiyā from the linguistic point of view, occurs in two forms, literary and colloquial, and does not have any dialect. The main dialects of Kumaunī, spoken in Almora and the northern part of Nainital district, is Khas-parjiyā. Rāṭhī, Badhānī and Gaṅgāpāriyā are the dialects of Garhwālī, spoken in Garhwal and the adjoining districts of Almora and Dehra Dun. Western Pahārī comprises several groups of dialects spoken over distinct tracts from Dehra Dun in the east to Bhadravah in the west, the main groups being Jaunsāri and Sirmaurī, Baghāṭī and Kiūṭhālī, Kulūī and Satlaj, Maṇḍēālī, Chamēālī and Bhadarwāh.

In the account presented in the following pages, care has been taken to identify the exact geographical distribution of each dialect and analyse its linguistic peculiarities, grammatical categories and syntax. It is also noteworthy that standard words and sentences in the dialects of each group have been separately set out in the form of tables in order to facilitate a comparative study thereof. It is to be hoped that the material presented and the method of presentation thereof would serve the purpose for which they are intended.

As in the case of the three volumes of the *Summary* by Dr. Varma of the *Linguistic Survey of India* referred to above, the present reprint was also carefully seen through the press by Dr. S. L. Dogra, Asstt. Librarian, and Dr. Trilochan Singh Bindra, Lecturer, in this Institute. While acknowledging the services of these two scholars in the above regard, I also desire to put on record my thanks to the staff of the V. V. R. I. Press for the neat printing and nice get-up of this publication.

K. V. SARMA

Vishveshvaranand Institute,  
Panjab University,  
Hoshiarpur,  
September 1, 1978

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## PAHĀRĪ

The word 'Pahārī' is applied to the groups of languages spoken in the Sub-Himalayan hills extending from Bhadrawah, north of the Panjab, to the eastern parts of Nepal. To its north and east various Himalayan Tibeto-Burman languages are spoken. To its west there are Aryan languages connected with Kāshmirī and western Pañjābī, and to its south it has the Aryan languages of the Panjab and the Gangetic plain.

*The three main divisions.* The Pahārī languages fall into three main groups. In the extreme east there is Khas-Kurā or Eastern Pahārī, commonly called Naipāhī, the Aryan language spoken in Nepal. Next, in Kumaon and Garhwal, we have Central Pahārī languages, Kumaunī and Garhwālī. Finally in the west we have the Western Pahārī languages spoken in Jaunsār Bāwar, the Simla Hill States, Kulu, Mandi and Suket, Chamba, and Western Kashmir. [LSI p. 1]

*The language.* It is a remarkable fact that, although Pahārī has little connection with the Pañjābī, Western and Eastern Hindī, and Bihārī spoken immediately to its south, it shows manifold traces of intimate relationship with the languages of Rajputana. The mass of the Aryan speaking population of the Himalayan tract in which Pahārī is spoken belongs, in the west to the Kanēt and, in the east, to the Khas caste. The Kanēts themselves are closely connected with Khaśas, and one of their two sub-divisions bears that name. The other (the Rāo) sub-division, is believed to be of Gurjara descent.

The earliest immigrants to this Pahārī tract of whom we have any historical information were the Khaśas, a race probably hailing from Central Asia and originally speaking an Aryan, but not necessarily an Indo-Aryan, language. They were followed by the Gurjars, a tribe who invaded India about sixth century A.D. and occupied the same tract, then known as Sapādalaksha. At that

time, they also spoke an Aryan, but not necessarily an Indo-Aryan language. Of these Gurjaras the bulk followed pastoral pursuits and became merged in and identified with the preceding Khasa population. Others were a fighting men, and were identified by the Brāhmans with Kshatriyas. In this guise they invaded Eastern Rajputana from Spādalaksha, and possibly, western Rajputana from Sindh, and founded as Rājput̃s the great Rājput states of Rajputana.

The Pahārī languages although, with the Khasā basis thus historically related to Paisācī, are much more closely related to Rājasthānī. This must be mainly due to the Gujar influence. Then there was a constant reflux of emigration on the part of the Gujar-Rājput̃s from Rajputana and the neighbouring parts of India. The reimmigration was increased by the oppression of the Mughal rule in India proper, and there are historical notices of tribe after tribe, and leader after leader, abandoning their established seats in Rajputana, and seeking refuge from Musalmān oppression in the hills from which they had originally issued to conquer the Gangetic valley.

Whereas the dialects spoken in Sāpadlaksha proper are free from the influence of Tibeto-Burman languages, the language spoken in Nepal presents a mixed character due to the presence of a large Tibeto-Burman element in the population. Not only many words, but even special phrases of grammar, such as the use of the agentive case before all tenses of the transitive verb, and the employment of a complete honorific conjugation, are plainly borrowed from the speech of the surrounding Tibeto-Burmans.

[LSI pp. 2-16]

### KHAS-KURĀ OR NAIPĀLĪ

Khas-kurā is the Aryan language spoken in Nepal. It is primarily the language of the Gorkha rulers of the country, while the mass of the population still uses the various indigenous Tibeto-Burman languages. The ruling classes of Nepal maintain that they are of Rajput origin, and their language, which is the *lingua franca* of the country is still connected with the Mēwārī-

Mārwarī dialect of Rājasthānī spoken in Udaipur which they claim as their original home. [LSI pp. 17-18]

*Name of language.* The language passes under various names. Europeans call it Nēpālī or Naipālī, i.e. the language of Nepal. This is a misnomer, for it is not the language of Nepal, but only that of the Aryan rulers of the country. The inhabitants of Nepal itself gave this name (in a slightly corrupted form) to the principal Tibeto-Burman language of the country, Newārī and call the Aryan language Khas-kurā or Khasa-speech. It is also called Gorkhālī, Pārbatiyā (used in Nepal by those who speak the language) and Eastern Pahārī. [LSI p. 18]

*Dialects.* No information is available as to whether Khas-kurā possesses any local dialect or not. There are important differences between the literary and the colloquial forms. The latter borrows idioms from the Tibeto-Burman language spoken in the neighbourhood, which materially affect both declension and conjugation. Certain broken tribes of the Central Himalaya speak a corrupt Khas-kurā. In each case it can hardly be said that they employ a genuine dialect. All that they do is to speak bad Khas-kurā. The tribes which have adopted this incorrect Khas-kurā are three in number, viz. Dahī, Daḍhi, or Daṛhī, Dēnwār or Dōnwār and Kuswār. [LSI pp. 18-19]

The following is the brief sketch of the grammar of Khas-kurā :

*Pronunciation.* The phonetic system of Khas-kurā is the same as in other Indo-Aryan languages. As in many other Indo-Aryan vernaculars, there is a short *e* (like *e* in 'net') as well as the long *ē* ; and a short *o* (like first *o* in 'promote') besides the long *ō*. Nouns which in Hindi end in a long *ī*, often shorten it in Khas-kurā. Thus the Khas-kurā word corresponding to the Hindi *nārī* is *nāri* or *nārī*. Vowels are very frequently nasalised ; thus, *chhu* or *chhū*, 'I am'. [LSI pp. 21-23]

*Article.* *Ek* or *yak*, 'one', is commonly employed as an indefinite article. *Tyō* is employed in the sense of definite article. *Chai*, *chāhi* or *chāhī* appended to a word has the same force, as *jētho chai chōrō*, 'the elder son'. [LSI p. 23]

**Nouns : Gender.** There are two genders, masculine and feminine. Nouns indicating females, and these only, are feminine. All others are masculine. This method of expressing gender is due to the influence of the surrounding Tibeto-Burman languages in Nepal.

**Number.** There are two numbers, singular and plural. The plural is formed by adding *-haru* before which nouns ending in *-ō* change *-ō* to *-ā*. Thus, *chākar-haru*, 'servants'; *kēṭō*, 'a boy'; *kēṭā-haru*, 'boys'. This *-haru* is not usually employed with nouns signifying inanimate things.

**Case.** Cases are generally formed by means of postpositions. Certain nouns are put into an oblique form before these are added. In the case of nouns in *ō*, and *u*, the oblique form singular ends optionally in *-ā*, and the oblique form plural is the same as the nominative plural. Nouns ending in consonants remain unchanged in the singular, but optionally take *-a* in the oblique plural. Thus, *hāt*, 'a hand'; obl. sing. and nom. plur. *hāt*, obl. plur. *hāt* or *hāta*. The oblique form in *-ō* or *-u* (i.e. the same as the nominative) is due to the influence of the surrounding Tibeto-Burman languages which do not employ an oblique form. Indeed, the influence of Tibeto-Burman languages has resulted in the complete confusion of the oblique and of the direct form, the direct form being often used for the oblique, and *vice versā*, the oblique form being continually employed for the nominative.

Cases are formed by adding different suffixes the most common of which are,—agentive and instrumental, *-lē*; accusative and dative, *-lai*; ablative, *-bāta*; locative, *-mā*. The genitive postposition is *-kō*, which, as in Hindōstānī, is an adjective without affecting its meaning. It is, in this way, very frequently added to the past participle, which, as should, properly be the case, is then put into the oblique form. Thus, *bhayō*, *bhayē-kō* (or *bhayā-kō*), 'been, become'. [LSI pp. 23-28]

**Adjectives.** Most adjectives are immutable, the only ones which change are those that end in *-ō* or in *-u*. These change the termination to *-ī* or *-ī* when agreeing with a feminine noun,



and to *-a* when agreeing with a masculine noun in the oblique case singular or in the plural. As in the case of nouns in *-o* and in *-u*, the oblique form singular as often as not ends in *-o* instead of *-a*.

The comparative is formed by adding *-bhandā*, 'than', and superlative by adding, *-sab bhandā* 'than all', or *-sabai bhandā*, 'than even all'.  
[LSI p. 28]

*Pronouns.* In the pronouns, the plural is commonly used instead of the singular. In this respect, the singular is familiar or disrespectful, while the plural is formal or respectful.

Some of the forms of first two personal pronouns are ; *ma*, 'I'; *mērō*, 'my'; *hami*, 'we'; *hāmērō*, 'our'; *ta*, 'thou'; *tērō*, 'thy'; *timi*, 'ye'; *timērō*, 'your'.

In the plural *-haru* is often added, as *hami-haru*. The respectful pronouns of the second person are *-āphu*, 'Your Honour', and *tapāñi*, or *tapāñi*, 'Your Honour'. Both are declined regularly like substantives. The demonstrative pronouns *tyō* and *u* are employed as pronouns of the third person. The regular demonstrative pronouns are *yō*, 'this', and *u*, 'that', or 'he'. The relative pronoun is *jō*. The interrogative pronouns are *kō*, 'who?' and *kē*, 'what?' (neuter).  
[LSI pp. 28-30]

*Verbs.* The Khas-kurā verb has borrowed some of its formations from the surrounding Tibeto-Burman languages, amongst which the most noteworthy are the aorist tense, and the impersonal honorific conjugation. The simple conjugation may be either positive or negative. The negative conjugation is confined to certain tenses.

*Auxiliary verbs and verbs substantive.* There are two verbs substantive in the present, one formed from the base *chha* and the other from the base *hō*. The former base is treated as a participle, and, hence, in some persons it has special forms for the feminine. The present is thus conjugated :

'I am', etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>chhu, chhū</i>	—	<i>chhāū</i>	—
2. <i>chhas</i>	<i>chhes</i>	<i>chhau</i>	<i>chheu</i>
3. <i>chha</i>	<i>chhe</i>	<i>chhan</i>	<i>chhin</i>

The second form of the present tense of verb substantive is principally employed in asking questions. It is thus conjugated :

Sing.	Plur.
1. <i>hū</i>	<i>hāū</i>
2. <i>hos, hawas</i>	<i>hau</i>
3. <i>hō</i>	<i>hun</i>

The past tense is thus conjugated. Like *chha*, the tense is treated participally, and there are feminine forms.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>thiyē ~ thiyā</i>	—	<i>thiyu</i>	—
2. <i>thiis</i>	—	<i>thiyan</i>	—
3. <i>thiyō</i>	<i>thiī</i>	<i>thiye, thiya</i>	<i>thiin</i>

This is often contracted, so that we also have :

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>thē, thyē, thyā</i>	—	<i>thyū</i>	—
2. <i>this</i>	—	<i>thiau</i>	—
3. <i>thyō</i>	<i>thī</i>	<i>thē, thyē, thyā</i>	<i>thin</i>

All the above conjugations have negative forms also.

*Simple positive verb.* (a) *Roots ending in a consonant.*

The infinitive and the future passive participle are the same in form, both being made by suffixing *-nu* to the root. Thus, *garṇu*, 'to do', or 'it is to be done'. Both have an oblique form ending in *-na* or *-nā*.

The present participle is formed by adding *-dō* to the root. Thus, *gardō*, 'doing'.

The past participle is formed by adding *-yō* to the root. Thus, *garyō*, 'did'. In Khas-kurā the past participle of transitive verbs has lost their original meaning. Thus, *garyō* does not mean 'done' but 'one who has done'. This participle is adjective and has a feminine ending in *-i* and oblique in *-e*.

The old present, now generally employed as a present subjunctive or as an imperative, occurs in all Indo-Aryan languages in much the same form. It is made by adding the personal terminations to the root direct. Thus, *garũ*, 'I do, I may do'.

The future is formed by adding the syllable *-lā* to the old present, as in Rājasthānī (Mārwarī) and somewhat as in Bihārī (Bhojpurī). The aorist tense is quite commonly employed as a future.

The past tense is formed by adding the personal terminations to the past participle. In the third person singular masculine and feminine, and in the third person plural masculine no terminations are added. Thus, *garyō*, 'he did'; *garẽ* (*garyẽ*, ~ *garyã*), 'I did'. The past tense of a neuter verb is exactly the same as that of a transitive verb, and both agree with the subject, and not with the object as in the case of Hindi transitive verbs.

The aorist tense is formed by suffixing the present tense of the auxiliary verb to the root. The latter remains unchanged, but the former is conjugated throughout, and any optional form may be used. Thus, *gar-chhu*, 'I do'. This tense is formed on the

analogy of the present tense of the adjoining Tibeto-Burman languages spoken in Nepal.

What may be called a past aorist is made in a similar way by suffixing the past tense of the auxiliary verb to the root. This tense seems to imply continuous action.

(b) *Roots ending in a vowel.* All verbs whose roots end in a vowel may optionally nasalize that vowel before any consonant except *v*. In the aorist tense, before *chhu*, etc., the nasal becomes *n*. Many verbs having bases ending in *-au* drop the *u* before *v* and *i* and generally have *anunāsika*, not *n* in the aorist; thus, *garāũchhu*, 'I cause, shall cause, or caused to make'.

*Simple negative conjugation.* When the negative is employed with a verb it is sometimes prefixed as a separate word, as is the case in Hindi, and sometimes suffixed to the verb as an enclitic, in some instances even coming between the stem and the personal termination.

*The impersonal honorific conjugation.* All Indo-Aryan languages have honorific forms of the verb, but Khas-kurā has an entire honorific conjugation. When a person speaking Khas-kurā wishes to say politely 'he did' he says *tes-lē garnu bhō*, lit., 'by him doing became'. Similarly 'you did' would be *tapāñi-lē garnu-bhō*, 'by your Honour doing became'. It will thus be seen that whatever the subject is the verb itself, in the form of the honorific conjugation, is always in the third person singular masculine. This form of the honorific conjugation is made by conjugating the direct infinitive with the appropriate tense of the verb *hũnu* 'to become'. Thus, we have, *garnu-hunē*, 'doer, one who is about to do'; *dinu-hos*, 'please give'. In the past tense the contracted form *bhō* is generally employed for *bhayō*, the past tense of *hũnu*; *lagnu bhō*, 'began to do'.

Another form of the honorific conjugation is more Aryan in its construction. Instead of saying 'by him doing became', they sometimes employ the noun of agency with the verb *hũnu*, 'to



become', conjugated as a personal verb. Thus, *tyō garnē bhayō*, 'he became a doer'.

*Passive voice.* As in Mārwarī Rājasthānī, Khas-kurā has a regular passive voice. In Mārwarī it is formed by adding *-ij* to the root, and in Khas-kurā by adding *-ī* (often *i* or *iy*). Thus from the root *gar*, 'make', we have the passive root *garī*, 'be made', which is conjugated like any other verb ending in a vowel.

*Causal verbs.* Khas-kurā usually forms its causal verbs by the addition of *au* to the root; thus, *garnu*, 'to do', *garāūnu*, 'to cause to be done'. [LSI pp. 30-50]

LIST OF SELECT STANDARD WORDS AND SENTENCES  
IN KHAS-KURĀ OR NAIPĀLĪ

<i>English</i>	<i>Khas-kura or Naipali</i>
one	ēk (-waṭā), yek, yak, yēuṭā, auṭā
two	dui (-waṭā)
three	tīn (-waṭā)
four	chār (-waṭā)
hand	hāt
foot	gōḍā, pāu
head	ṭāukō, sir
a father	bābu
of a father	bābu-kō
to a father	bābu-lāi
two fathers	dui babu-haru
I am	ma chhu (hū)
thou art	tā chhas, (hos)
he is	u (~ tyō) chha, (hō)
we are	hāmi-haru chhaū, (haū)
you are	timi-haru chhau (hau)
they are	tini-haru (~ uni-haru) chhan, (hun)
I was	ma thiyē
thou wast	tā thiis
he was	tyō thiyō
we were	hāmi-haru thiyaū

<i>English</i>	<i>Khas-kura or Naipali</i>
you were	timi-haru thiyau
they were	tini-haru thiyē
I shall be	ma hūla
I beat	ma (mai-lē) kuṭū, kuṭa-chhu
thou beatest	tā (tā-lē) kuṭ, kuṭda-chhas
he beats	tyō (tes-lē) kuṭē, kuṭda-chha
we beat	hāmi-haru (-lē) kuṭau, kuṭda-chhau
you beat	timi-haru (-lē) kuṭau, kuṭda-chhau
they beat	tini-haru (-lē) kuṭun, kuṭda-chhau
I beat (past)	mai-lē kuṭē
thou beatest (past)	tā-lē kuṭis
he beat (past)	tes-lē kuṭyō
we beat (past)	hami-haru-lē kuṭyū
you beat (past)	timi-haru-lē kuṭyau
they beat (past)	tini-haru-lē kuṭē
I shall beat	ma (mai-lē) kuṭū-lā

[Lsi pp 81-99]





## CENTRAL PAHĀRĪ

Speaking roughly the Central Pahārī is the language of the western portion of the ancient Sapādalaksha, viz. of the lower Himalaya between Nepal and the Panjab, but omitting the Jaunsar-Bawar tract of Dehradun.

Central Pahārī includes two closely connected languages, Kumaunī spoken in Kumaun and Garhwālī of Garhwal, which have been described separately in the following pages.

That Central Pahārī and Rājasthānī have close relationship. It becomes clear when a comparison with their principal grammatical forms is made. This would be pointed, where necessary, in the following pages. [LSI pp. 101-107]

## KUMAUNĪ

Kumaunī is the Aryan language spoken in the sub-Himalayan tract known as Kumaun, which may be taken as including the whole of the Almora district and the northern part of the Naini Tal district of United Provinces.

The original inhabitants of Kumaun, so far as history takes us, as elsewhere in the sub-Himalayan tract, were the Khasās, and the Khas, or Khasiyā tribe still forms an important element of the population. In Kumaun, most of these are now classed as Brāhmins or as Rājput̃s. For many centuries Gūjars and Rājput̃ emigrants have been entering this sub-montane tract.

The Rājput̃ rulers, who ruled this tract for about nine centuries imposed their own language and customs upon the Khasās and Gūjars, whom they conquered. The Khasas, themselves, claimed to be Rājput̃s by origin, and intermarriages that resulted further tended to assimilate their tribal customs and language to those of their conquerors. One result of this has

been the complete disappearance of the old Khasa language as an independent form of Rājasthānī. There are, however, certain well-defined peculiarities in Kumaunī, such as frequent occurrence of epenthesis and disaspiration, which it is difficult to explain otherwise than by assuming the reaction of the Khasa language that might naturally be expected. [LSI pp. 108-109]

*Dialects.* Besides the standard literary Kumaunī which is spoken all over the Kumaun area as the polite form of conversation, Kumaunī has roughly twelve varieties. These can be divided into two groups one represented by Kumaīyā dialect of Pargana Kali Kumaun, and the other by Khas-parjiyā. The chief peculiarity of the standard dialect is that it has preserved the terminations of nouns and verbs in full, and this is also the case with Kumaīyā, while Khas-Parjiyā and most of the other so-called dialects tend to drop them. [LSI pp. 109-110]

The following is the grammatical sketch of the standard dialect :

*Pronunciation.* The pronunciation of vowels varies from place to place and amongst different classes of society. The description given here represents the pronunciation used in conversation by educated Kumaunis of Almora. Ā has two sounds, viz., à as in German 'Mann', and the second, regular long ā of Hindī. E sounds like the e in 'set', as in *cheli*, 'a daughter'. Ai sounds like the a in 'sat', as in *haiṭh*. Āi is like that of the i in 'right'. It principally occurs in *tatsama* words, such as *chāitra*. The sound *au* is always long, and is pronounced like the a in 'ball', and not like the *au* of the 'house', thus *bhaut*, 'much'.

When *a* is followed by à it tends to become itself à also. Thus, *baro*, 'great', has its plural *bàrā*. When *e* or *ē* is followed by à, it becomes *yà*. Thus, *mero*, 'my', has its masculine plural *myàrà* and the Hindī word *mēla* becomes *myàlā* in Kumaunī. Similarly, latter *o* or *ō* when followed by à becomes *wà*. Thus, *roṭo*, 'a cake', has its plural *rwàṭā*. When *e* or *o* precedes *o*, many people change them to *yō* and *wō*, respectively. Thus, they pronounce *mero*, 'my', *myōro*, and *bōjo*, 'a load', as *bwōjo*.

*L* and *l* when medial or final are often dropped, and to prevent the hiatus thus called, *w* is generally inserted in its place. Thus, *bàdaḷ* or *bàdaw*, 'a cloud'; *beḷiyà* or *beiyà*, 'yesterday'. There is a strong tendency to disaspirate. Thus, *bhūnno* or *būnno*, 'to fry'. The cerebral *ṇ* is very common.

As in Khas-kurā, there is a preference in Kumaunī for short vowels at the end of a word. Thus we have *wami*, not *namī*, 'famous'. [LSI pp. 113-116]

*Article.* The numeral *ek*, 'one', is commonly employed as an indefinite article. As usual the place of the definite article is supplied by a demonstrative pronoun. [LSI p. 116]

*Nouns : Gender.* There are two genders, masculine and feminine. These generally follow the Hindi and Rājasthānī rules. The distinction of gender is not confined to sex as in Khas-kurā. A few words which are feminine in Hindi and Rājasthānī are masculine in Kumaunī. Thus, *ākho*, 'an eye'.

*Number.* There are two numbers, singular and plural.

*Tadbhava* nouns which in Hindi end in *-a*, in Kumaunī, as in Rājasthānī, end in *-o*. Thus, Hindi *chela*, Kumaunī *chelō* (*~chyōlo*), 'a son'. These nouns form the nominative plural by changing the final *o* to *à*; thus *bhīno*, 'a wall', plural *bhīnà*. Feminine nouns in *i* (*~i*) sometimes form the nominative plural in *iyā* (*~iyà*) as in Hindi. Thus, *cheli*, 'a daughter', nom. plur. *cheliyā* *~ cheliyà*, but this form is considered vulgar, the nominative plural of such nouns being regularly the same as the singular.

*Case.* These cases are generally formed by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns, the oblique form singular is the same as the nominative. Thus, *ràjà-kani*, 'to the king'. But masculine *tadbhava* nouns in *o* make the oblique form singular (and also the nominative plural) by changing the *o* to *à*. Thus,

*ākho*, 'eye'; obl. form singular and plural *ākha*. Occasionally we come across an oblique form in *-ai*, which is used for all kinds of nouns. Thus, we have *rājai-ki cheli*, 'the daughter of the king'. The *-ai* is even added to a plural oblique form. Thus, *pāpinai-ki durdāśa*, 'the evil condition of sinners'.

There are the usual cases, formed respectively with the following postpositions :

Accusative, no postposition, or *-kañi*, *-kan*, *-kaĩ*.

Instrumental and Agent, *-le* ; Instr., *kà mūriyā* (=Hindi *-ke māre*)

Dative, *-kañi*, *-kaĩ*, *-thaĩ*, (*~ -thē*) ; *-huni*, *-hū* ; *-sū* ; *-kà lijiyā* (=Hindi *-ke liyē*)

Ablative, *-batī*, *-haĩ*, *-hai-bēr* ; 'from' ; *-mā-hai* ; *-dagari*, 'with'.

Genitive, *-kō* (*-kà*, *-ki*).

Locative, *-mē* (*~ -me*), 'in, on' ; *-par*, 'on' ; *-jālai*.

[LSI pp. 116-122]

*Adjectives.* Except *tadbhava* adjectives ending in *-o* and a few others, all adjectives are immutable. These adjectives follow the analogy of Hindi. That is to say, they change *o* to *ā* when agreeing with a masculine noun which is not in the nominative singular. When agreeing with a feminine noun they change *o* to *i*.

Comparison is made, as in Hindi, by putting the thing with which comparison is made in the ablative case. [LSI pp. 122-123]

*Pronouns.* The nominative forms of the first two personal pronouns are ; *maĩ*, 'I' ; *ham*, 'we' ; *tu*, 'thou' ; *tum*, 'you'.

The demonstrative pronouns *yo*, 'this', and *u*, 'that' are also employed as pronouns of the third pronoun. The reflexive pronoun is *apū*, 'self'. The relative pronoun is *jo*, *je*. The interrogative pronoun is *kō*, 'who ?', which is declined like *jo*, except that in the nominative singular its inanimate form is *kyā ~ ke*.

[LSI pp. 123-128]

*Verbs.* In the general principles of its conjugation Kumaunī closely follows Hindī; but the participial tenses all take personal terminations, and there is an independent passive voice formed by adding -ī to the root (as in Khas-kurā).

*Auxiliary verbs and verbs substantive.* The present tense is conjugated as under :

I am, etc.

Sing.	Plur.
1. <i>chhũ</i>	<i>chhũ</i>
2. <i>chhai</i> , (fem.) <i>chhē</i>	<i>chha</i>
3. <i>chh</i>	<i>chhan</i>

When this is employed as a verb substantive, except in the second person singular, the above forms are of common gender. Thus, *chhũ* is both masculine and feminine, and *chh* means both 'he is' and 'she is'.

When this is employed as an auxiliary verb, the second and third persons singular have optional feminine forms, but are of common gender in the plural. Moreover, when used as an auxiliary the first person singular is *chhũ*, not *chhū*, and the second person plural is *chhā*, not *chhau*.

There is a negative verb substantive *nihatũ ~ nhātũ* 'I am not, I will not be', which is thus conjugated :

Sing.	Plur.
1. <i>nhatũ</i> (fem. <i>nhatyũ</i> )	<i>nhātũ</i> (fem. <i>nhātiyũ</i> )
2. <i>nhātai</i> (fem. <i>nahātyē</i> )	<i>nhātau</i> ( <i>nhāta</i> ) (fem.) <i>nhātiyau</i> (-iyā)
3. <i>nhāti</i> (fem. <i>nhāte</i> )	<i>nhātan</i> (fem. <i>nhātan ~</i> <i>naĩ</i> )

The past changes for gender. It is the same in form, whether it is a verb substantive or an auxiliary. It is conjugated as follows :

I was', etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>chhiyũ, chhyũ</i>	<i>chhiyũ, chhyũ</i>	<i>chhiyã, chhyã</i>	<i>chhiyã, chhyã</i>
2. <i>chhiyẽ</i>	<i>chhi</i>	<i>chhiya</i>	<i>chhiya</i>
3. <i>chhiyo</i>	<i>chhi</i>	<i>chhiyà</i>	<i>chhin</i>

Instead of this verb, the perfect and pluperfect tenses of the verb *rũṇõ*, 'to remain', are very frequently employed as auxiliaries. The perfect 'I have remained', is used to mean 'I am', and the pluperfect, 'I had remained' is used to mean 'I was'.

*Active verb.* The infinitive or verbal noun has two forms, —a weak and a strong. The weak infinitive is made by adding *-an* to the root. Thus, *hiṭan*, 'to go'. The strong infinitive is made by adding *-ano* to the root, with an oblique form in *-ànà*. Thus, *hiṭano*, 'the act of going'; *hiṭàna-ko*, 'of going'; *hiṭànà-huṇi*, 'to go'.

The present participle is formed in the same way as the strong infinitive, except that the *n* is usually dental, not cerebral. Thus, *hiṭano*, 'going'. The present participle does not often occur in the direct form, but its oblique form is extremely common. This oblique form may be either *hiṭani* (really an old locative) or *hiṭànà*. It means 'in going', 'while going' and is exactly equivalent to the English 'a-going'.

The past participle may be either verbal or adjectival. The verbal past participle may be either weak or strong.

The weak verbal past participle is formed by adding *-a* to the root. Thus, *hiṭa*, fem. *hiṭi*, 'gone'. The plural is the same as the singular in both genders. This form of the past participle is only used to make the perfect and pluperfect tenses, with the addition of auxiliary verbs. Thus, *hiṭa-chh*, 'he has gone'. Causal verbs, whose infinitives end in *-āṇo*, form the weak past participle in *a*. Thus, from *bachāṇo*, 'to preserve', we have *bachā*, fem. *bachai* ~ *bachē*. The strong verbal past participle is formed by changing the final *a* of the weak verbal past participle to *o*. Thus, *hiṭo*, masc. plur. *hiṭā*; fem. sing. and plur. *hiṭi*. Causal verbs form the past participle in *-āyo*. Thus, *bachāyo*, 'preserved'.

The adjectival past participle is formed by changing the *o* of the strong verbal past participle to *-iyo*. Thus, *hiṭiyo*, 'gone'. It is used when the participle is employed as an independent adjective.

The old present, which, as usual, has generally the sense of a present conditional, is thus conjugated :

'I go, I may go', etc.

Sing.	Plur.
1. <i>hiṭū</i>	<i>hiṭū</i>
2. <i>hiṭai</i>	<i>hiṭau</i>
3. <i>hiṭ</i>	<i>hiṭau, hiṭan</i>

The imperative is the same as the old present, except in the second person of which there are several forms, which may be shown as follows :

Sing. *hiṭ, hiṭiyē*.

Plur. *hiṭau, hiṭiya*

The future is formed by adding *-lo* to the old present, but there are some irregularities. When the subject is feminine, *lo* becomes *li* in the singular, except in the first person in which it

remains unchanged. In the plural of both genders, *lo* becomes *là*, except in the third person. Thus, *hiṭālo*, 'I shall go', *hiṭālā*, 'they shall go'.

The past tense is formed by taking the strong form of the verbal past participle, and adding personal suffixes. In the third person singular and masculine plural, no suffix is added, and we have the past participle standing by itself. The following is the paradigm :

I went', etc.			
Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>hiṭyũ</i>	—	<i>hiṭā</i>	—
2. <i>hiṭai</i>	<i>hiṭi</i>	<i>hiṭa</i>	—
3. <i>hiṭo</i>	<i>hiṭi</i>	<i>hiṭā</i>	<i>hiṭin</i>

The above is the conjugation of all regular verbs, both transitive and intransitive. In the case of transitive verbs the tense is treated passively, while *hiṭĩ* (intransitive) means 'I went', *mārĩ* (transitive) means 'I was killed'. 'I killed him', would be *maĩ-le wĩ -kani māro*, 'by me, with reference to him, it was killed', or *maĩ-le u māro*, 'by me he was killed'.

*Passives and causals.* A passive voice is formed by adding *-i* to the root. Thus, the root of *dekh-ano*, 'to see', is *dekh*. The passive root is *dekhĩ* with an infinitive *dekhĩno*, 'to be visible'. This is conjugated regularly. Its shorter conjunctive participle is, however, *dekhĩ*, not *dekhĩi*. This conjunctive participle is often prefixed to the verb *jāno*, 'to go', and the whole has then the force of simple passive. Thus, *dekhĩ-jāno*, 'to be seen'.

Causal verbs are formed, as in Hindi, by adding *-a* to the root. The infinitive ends in *-āno*. Thus, *dekhāno*, 'to cause to see', with a strong verbal past participle *dekhāyo* and an adjectival participle *dekhāiyo*. So, *haūno*, 'to cause to become'. Many causals are formed, as in Hindi, by lengthening the root vowel.

[LSI pp. 129-152]



## KHASPARJIYĀ

The Khasparjiyā dialect or Kumaunī is spoken in Pargana Barahmandal, and in the adjoining paṭṭīs is of Pargana Danpur, both of Almora district. The standard form of Kumaunī is the language of the educated classes of the town of Almora. This town is situated in Pargana Barahmandal, and Khasparjiyā differs from the standard dialect only in being the language of the uneducated villagers rather than that of the educated townsfolk of the same Pargana. [LSI p. 180]

*Pronunciation.* The great phonetic difference between Khasparjiyā and the standard dialect, is that the former regularly drops final vowels which appear in the latter. Thus, the Hindi *chēla*, 'a son', becomes *chelo* in standard Kumaunī, but *chyal*, in Khasparjiyā. Similarly standard Hindi *bojha*, 'a load', standard Kumaunī *bojo*, Khasparjiyā *bwaj*. These two words also illustrate another tendency of Khasparjiyā, viz. to change *ē* of the standard to *ya*, and to change *o* of the standard to *wa*. [LSI p. 180]

*Nouns : Number.* Allowing for the dropping of a final short vowel the nominative plural is formed as in the standard dialect. Thus in most cases the nominative plural is the same as the singular. But in some cases the medial vowel is lengthened. Thus *char*, 'a bird', plural *char*; *chyal*, 'a son', plural *chyal*. The plural of feminine nouns ending in *-ī* is formed by adding *-y*; thus, *chēli*, 'a daughter', plural *chēliy*.

*Case.* Here again, with the same reservation as to the elision of the final vowel, the standard dialect is followed, so far as the singular oblique form is concerned.

In the standard, when the oblique form singular ends in a consonant, an *a* is added before *-le*, the postposition of the agent. In Khasparjiyā, the corresponding postposition is *-l*, and it takes *-ai* before it. Thus, from *kās*, 'younger', we have *kāsai-l*, 'the younger'. In the standard the usual oblique plural ends in *-āũ ~ -ō*, of which the nasal is frequently omitted. This remains unchanged before *-l* of the agent case; thus, *buketaũ-l*, 'with the husks'.

The postpositions employed are much the same as in the standard. We may note :

Agentive-instrumental,	: -l
Dative-Accusative,	: -kañi, -thaĩ, -huni, -k-lijiy
Ablative	: -bañi, -hai-bēr
Genitive,	: -k
Locative,	: -mē, -mī, -mau

The only postposition which requires notice is that of genitive. In Khasparjiyā, according to the usual rule, -ko and -kà both become -k, but when this -k represents -kà, an -a- is inserted. The feminine -kī still retains its final vowel, and -ai- or -ē- is inserted before it in similar cases. Thus, *chyal*, 'a son'; gen. sing. *chyāl-k*, *chyālā-k*, and *chyalai-kī* or *chyalē-kī*.

[LSI pp. 180-183]

*Adjectives.* With the usual proviso as to the elision of final vowel, adjectives closely follow the rules of the standard dialect. *Tadbhava* adjectives which end in -o in the standard dialect, end in a consonant in Khasparjiyā and usually lengthen the medial vowel in masculine oblique singular and masculine plural; thus, *bhal*, 'good'; obl. sing. and plur. *bhal*.

[LSI p. 183]

*Pronouns.* The nominative forms of first two personal pronouns are; *mai*, *mī*, 'I'; *ham*, 'we'; *tu*, 'thou'; *tum*, 'you'.

The demonstrative pronouns *yō*, 'this' and *ū*, 'that' are used as pronouns of the third person. The reflexive pronoun is *apñ*, 'self', of which the emphatic form is *aphi*. The relative pronoun is *jo*. The interrogative pronouns are *kō*, 'who?' and *kyē~kē* (neut.) 'what?'.

[LSI pp. 184-186]

*Verbs: Auxiliary verbs and verbs substantive.* The conjugation of the verb substantive closely agrees with that of the standard dialect.

The present tense is conjugated as under :

'I am', etc.

Sing.	Plur.
1. <i>chhũ</i>	<i>chhũ</i>
2. <i>chai</i> (fem. <i>chhe</i> )	<i>chhau</i>
3. <i>chh</i>	<i>chhan, chhanā</i>

When used as an auxiliary verb the 2nd plural is *chha*.

The past tense is conjugated as under :

'I was', etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>chhiy</i>	—	<i>chhiy</i>	—
2. <i>chhiyē</i>	<i>chhi</i>	<i>chhiy</i>	—
3. <i>chhiy</i>	<i>chhi</i>	<i>chhiy, chiya</i>	<i>chhin</i>

*Finite verb.* The infinitive or verbal noun, ends in *-n*, and is declined like a noun, as in *charūn-huni*, 'for grazing'.

The present participle ends in *-n*, and the past participle is the same in form as the root.

The imperative takes no termination in the singular, and has *-au* in the plural. Thus, *dē*, 'give thou' ; *diyau*, 'give ye'.

The future is conjugated as follows :

'I shall strike', etc.

Sing.	Plur.
1. <i>mārũl</i>	<i>mārāl</i>
2. <i>mārlai</i>	<i>mārļa</i>
3. <i>māraulō</i>	<i>mārļa</i>

The present is conjugated as follows :

'I strike', etc.

Sing.	Plur.
1. <i>mārāchh, mārchh</i>	<i>mārnū</i>
2. <i>mārāchhai, mārchhai</i>	<i>mārāchha, mārchha</i>
3. <i>mārāchh, mārchh</i>	<i>mārnī</i>

The past tense is conjugated as follows :

'I went', etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>hiṭyā</i>	—	<i>hiṭ</i>	—
2. <i>hiṭe</i>	<i>hiṭī</i>	<i>hiṭ</i>	—
3. <i>hiṭ</i>	<i>hiṭī</i>	<i>hiṭ, hiṭā</i>	<i>hiṭin, hiṭī</i>

Passives and causals follow the standard, and no remarks are necessary.

[LSI pp. 186-189]

## GARHWĀLĪ

Garhwālī is spoken in Garhwal, which as a tract consists of two portions, viz., the state of Tehri Garhwal and to its east the district of Garhwal, and also by an overflow population in the adjoining districts of Almora, Dehradun, Saharanpur, Bijnor and Moradabad.

Garhwālī is closely allied to Kumaunī. It is a somewhat corrupted form of Rājasthānī. This corruption is not so manifest as it is in the Western Pahārī languages of the Simla Hills, further west, but here and there we come across forms of words which distinctly betray Khaśa influence.

Garhwālī is not a literary language. The dialect of Śrinagar, the ancient capital of the country, is the standard one, and the variations from this standard, are nowhere of importance. The Tehri dialect alone presents prominent divergencies, but even these are not serious.

[LSI pp. 279-280]

The following is the grammatical sketch of the dialect.

*Pronunciation.* The pronunciation is on the whole the same as in Hindi. Although Garhwālī is distinctly a form of Eastern Rājasthānī, we may say that in its general characteristics it more nearly approaches Hindi than does Kumaunī or Khas-kurā.

[LSI p. 281]

*Nouns : Gender.* There are two genders, masculine and feminine. These generally follow Hindi and Rājasthānī rules. A few words which are feminine in Hindi, are as in Kumaunī, masculine in Garhwālī.

*Number.* There are two numbers, singular and plural. *Tadbhava* masculine nouns which in Hindi end in -ā, in Garhwālī, as in Rājasthānī, end in -ō. Thus, Hindi *ghōṛā*, Garhwālī *ghōṛō*, 'a horse'. These nouns form the nominative plural by changing *ō* to *ā* as in *ghōṛā*, 'horses'. In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghar*, 'a house or houses'. Feminine nouns ending in consonants form the nominative plural by adding -a. Thus, *bat*, 'a word', *bata*, 'words'. Feminine nouns in -ī often change the -ī to *ē* in the nominative plural. Thus, *janānī*, 'a woman', plural *janānī* ~ *janānē*.

*Case.* As in other Indo-Aryan languages, cases are generally indicated by means of postpositions. Certain nouns are put into an oblique form before they are added.

In the case of most nouns the oblique form singular is the same as the nominative, but the masculine *tadbhava* nouns in -ō make the oblique form singular, as well as the nominative plural,

by changing the -*ō* to -*ā*. Thus, *ghōrō*, 'a horse', obl. form sing. and nom. plur., *ghōrā*. The oblique form plural ends in -*āũ* or -*ū* (*ũ*); thus, *bāta*, 'words'; obl. plur. *bātaũ* or *bātū*.

As in Hindī and Rājasthānī, the oblique form, singular or plural, can be employed alone to indicate any case, but it is usual to define the case by adding to it one of the following postpositions :

Agent, -*n*

Accusative, —, or else -*sañi* (-*sinī*) ~ -*ku*

Instrumental, -*tē* ~ -*n*

Dative, -*sañi* (-*sinī*) ~ *kū*

Ablative, -*tē*

Genitive, -*kō*

Locative, -*mā* (in), -*par* (on)

The accusative is either the same as the nominative, or when definiteness has to be indicated, the postposition of the dative is added following the same rules as in Hindī.

[LSI pp. 281-284]

*Adjectives.* Except *tadbhava* adjectives in -*ō*, all adjectives are immutable. *Tadbhava* adjectives in -*ō* change the termination to -*i* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative, the -*ō* is changed to -*ā*. Thus, *bhalā admī-kō*, 'of a goodman'; *bhalī janānī*, 'a good woman, good women'.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative; thus, *wē-kō bhāi wē-kī bhāin tē lambō chha*, 'his brother is taller than his sister'; *sab-tē achkā kapra nikālī-k*, 'having brought out the best clothes'.

[LSI p. 284]

*Pronouns.* Some of the forms of first two personal pronouns are ; *maĩ* ~ *mī*, 'I' ; *ham*, *hamū*, 'we' ; *tū*, 'thou' ; *tum*, *tumī*, 'you'. The respectful pronoun of the second person is *ap*, 'Your Honour'. The demonstrative pronouns *yō* (fem. *yā*), 'this' and *ō* (fem. *wā*) 'that', are also employed as pronouns of the third person.

The reflexive pronoun is *ap*, 'self', which is used as in Hindi, only with reference to the subject of the sentence. The relative pronoun is *jō*, 'who', and the interrogative pronouns are *kō*, 'who?', 'which?' and *kya*, 'what?'.

[LSI pp. 284-286]

*Verbs. Auxiliary verbs and verbs substantive.* The present tense is conjugated as under :

'I am', etc.

Sing.	Plur.
1. <i>chhaĩ</i> , <i>chaũ</i>	<i>chhawāũ</i>
2. <i>chhaĩ</i> ,	<i>chhayāĩ</i>
3. <i>chha</i>	<i>chhan</i>

The past tense is masc. sing. *chhayō*, plur. *chhayā* ; fem. sing. and plur. *chhaĩ* for all the three persons.

*Active verb.* The infinitive or the verbal noun has two forms, a weak and a strong. The strong form is made by adding *-nō* to the root ; thus, *kha-nō*, 'to eat, the act of eating'. The weak infinitive is made by adding *-an*, or after a vowel, *-n* to the root. The *n* of these forms becomes *ñ* after *n*, *r*, *ṛ* or *l*. Thus, *kāñpan* 'to tremble' ; *maran*, 'to strike'.

The present participle is formed by adding the syllable *-dō* to the root. Thus, *mardō*, 'striking'. After a vowel the termination is *-ndo* ; thus *kha-ndo*, 'eating'. Sometimes instead of this form we meet a form borrowed from Kumauni which ends in *-ñū* (*-nu*) with a feminine *-ñī* (*-nī*).

The past participle is formed by adding *-ē* (after a vowel, *-yē*), *-yō* ~ *-yū* to the root. Thus, *mār-ē*, *mār-yō*, ~ *mār-yū*, 'struck'.

The old present, usually employed as a present subjunctive, or as an imperative is thus conjugated :

Sing.	Plur.
1. <i>mārū</i>	<i>mārā</i>
2. <i>mārī</i>	<i>māryāi, māra</i>
3. <i>mār</i>	<i>māran</i>

The present has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive as in Hindi. Thus, *mardō chhaū* ~ *marnū chhaū*, 'I am striking'. Much more common is the other form, made by suffixing terminations to the present participle. It is thus conjugated :

Sing.	Plur.
1. <i>mardū</i>	<i>mardāwā, mardāw, mardāi</i>
2. <i>mardī</i>	<i>mardawā, mardai</i>
3. <i>mard</i>	<i>mardin, mardan</i>

The future is thus conjugated. Its feminine differs from the masculine :

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>marūlō, marlō</i>	<i>marūli, marli</i>	<i>marūla, marla</i>	<i>marūli, marli</i>
2. <i>marilyō, marilō</i>	<i>marili</i>	<i>marilya, marila</i>	<i>marili</i>
3. <i>marlō</i>	<i>marli</i>	<i>marla</i>	<i>marli</i>

The past tense and all other tenses formed from past participle are constructed almost exactly as in Hindi ; i.e. in the case of transitive verbs, the subject is put in the agentive case, and, when, mutable the verb agrees in gender and number with the



object. The construction differs from Hindi and follows Rājasthānī and Gujarātī in this, that the verb agrees in gender and number with the object, even when the latter is in the dative case. Intransitive verbs are, on the other hand, constructed actively.

There are two forms of the past tense. The first form is made with the past participle in *ē* (*mērē*). This form does not change for gender in the singular. In the plural *n* is added. Thus, we have *maī-n pāp karē*, 'I did sin'; *baṛō akāl paṛē*, 'a severe famine fell'. The second form of the past tense is, in the case of a transitive verb, simply the past participle, thus, *wai-n bōlyō*, 'he said'. The second form of the past tense of an intransitive verb has special forms for the first and second persons, but the third person is the same as the past participle. Thus, for the verb *chalnō*, 'to go', we have the following forms :

Sing.	Plur.
1. <i>chalyā</i>	<i>chalyā, chalyā</i>
2. <i>chalī</i>	<i>chalyāi, chalyā</i>
3. <i>chalyō</i> (fem. <i>chalī</i> )	<i>chalyā</i> (fem. <i>chalī</i> )

The passive voice is formed much as in Hindi, by combining the past participle with the verb *janō*, 'to go', but the oblique singular of the participle is usually employed. Thus, *khōyē gāichhayō*, 'he had been lost'.

Causal verbs are formed as in Hindi by adding *-ā* to the root. The infinitive ends in *-aunō*. Thus, *charaunō*, past participle *charāyō*, 'to cause to graze'. [LSI pp. 288-297]

### RĀTHI OR RĀTHWĀLĪ

This dialect of Garhwālī is the language of the Khasiyās and Pabilās (non-thread wearing castes) and is spoken throughout the centre of the district of Garhwal, over the greater parts of the Chandpur and Dewalgarh Parganas, and also in about thirty villages of the adjoining Patti Malla Chankot in the Pali Pargana of the Almora district.

In the following grammatical sketch mostly attention has been devoted to those points in which the dialect differs from the standard Garhwālī.

*Pronunciation.* This on the whole is more nearly akin to that of Kumaunī, than is the case with the standard dialect. The vowel *ē* is interchangeable with *yā* ; thus we have both *dyā* and *dē*, 'give'. When *ē* is followed in the next syllable by *ō* it optionally becomes *yō*. Thus, *mērō* or *myōrō*, 'my'. In the same way a long *a* followed by *ō* becomes *ō*. Thus, *chōyō*, 'he was', but *chhāyā*, 'they were'. The vowel *ō*, on the other hand, may become *wā* before *a*. Thus, *ghōyī*, 'a mare', but *ghwāyā*, 'a horse'.

[LSI p. 311]

*Nouns : Gender.* The rules for this are the same as in the standard dialect.

*Number.* *Tadbhava* masculine nouns, which in Hindi end in *-a* usually end in *-ō* as in the standard dialect. Sometimes, however, we have the *-a* termination, as in *ghwāyā*, 'a horse'. In both cases nominative plural ends in *-a*. The final *-a* may be shortened to *-ā*, so that we can also have *ghwāyā*.

*Case.* The oblique case singular is formed as in the standard dialect, with the usual optional shortening of a final *-a*. The oblique plural usually ends in *-ō*, as in *chakrō-māy-na*, 'from among the servants'.

The following are the usual postpositions employed :

Agentive, *-na*, *-la*

Accusative, — or *-gañī*

Instrumental, *-na*, *-la*

Dative, *gañī* (to), *-khunī* (to) ; *-thā* (to) ; *-kū* (for)

Ablative *-gañī* (from) ; *-baṭī* (from) ; *-sē*, *-tē*, etc.

Genitive, *-kō*.

Locative, *-mā*, *-mā* (in, into) ; *-pār* (on) ; *-tal* (under).

[LSI pp. 311-313]

*Adjectives.* These follow the same rules as in the standard dialect. [LSI pp. 313]

*Pronouns.* Some of the forms of first two personal pronouns are ; *mī*, *mī̃*, 'I am' ; *ham*, *hamū*, 'we' ; *tū*, *tū̃*, 'thou' ; *tum*, *tumū*, 'you'.

The demonstrative pronouns *yo*, *yō̃* 'this' ; *wo*, 'that', are also used as pronouns of third person. The reflexive pronoun is *aphū*, 'self'. The relative pronoun is *jō* or *jū*, 'who ?'. The interrogative pronouns are *kō̃*, 'who ?' and *kya*, 'what ?'.

[LSI pp. 313-315]

*Verbs : Auxiliary verbs and verbs substantive.* The present tense is conjugated as under :

'I am', etc.

	Sing.	Plur.
1.	<i>chū̃</i> , <i>chhaū̃</i> , <i>chhaū̃</i>	<i>chhawā̃</i>
2.	<i>chai</i> , <i>chhai</i>	<i>chhawā</i>
3.	<i>chha</i> , <i>cha</i>	<i>chhā̃</i>

The past tense is masc. sing. *chhayō* or *chhōyō*, plur. *chhaya* or *chhayã* ; fem sing. and plur. is *chhaĩ*, for all the three persons.

*Finite verb.* The infinitive or verbal noun closely follows the standard dialect. The strong form ends in *-nō̃*, (*-nō̃*), and the weak form ends in *-na* (*-na*) and is usually but not always oblique.

The present participle has two forms. In one (as in standard Garhwālī) *-do* (obl. *-da*) is added to the root. Thus, *mārdō* (obl. *mārda*), 'striking'. After the long vowel we have *-ndō* (obl. *-nda*). The other form is the Kumaunī present participle in *-nō̃* (*-nō̃*).

The past participle closely follows the standard dialect. There is one form in -ō, -yō, -yũ or -yaũ, as in *baiṭhō*, 'seated'; *māryō*, 'struck'; *bachiyũ*, 'saved', and another corresponding to the standard form in -ē or yē, ending in -ē, -yē, -a or -ya; thus, *māra*, 'struck'; *ayē* or *aya*, 'came'.

The old present, usually employed as a present subjunctive or as an imperative, is the same as in the standard, as in *mī mārũ*, 'I may beat'.

The present tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive, as in Hindi. Any form of the present participle may be used. Thus, *mī bhūkh-na marnũ-chhaũ*, 'I am dying of hunger'.

The second form is made by adding terminations to the present participle. Thus we have :

'I strike', etc.

	Sing.	Plur.
1.	<i>mārnũ</i>	<i>mārnũ</i>
2.	<i>mārnī</i>	<i>mārnī</i>
3.	<i>mārn</i>	<i>mānī</i>

The imperfect is formed, also as in Hindi, by suffixing the past tense of the verb substantive to the present participle.

The future tense is thus conjugated :

'I shall strike', etc.

	Sing.	Plur.
1.	<i>mārũlō (~ lū) ~ mārľũ (mālũ)</i>	<i>marľa (mālā)</i>
2.	<i>mārľl</i>	<i>mārľya (malyā)</i>
3.	<i>mārľl</i>	<i>mārľa (mālā)</i>

The past tense is formed from both forms of the past participle as in the standard.

The passive voice is formed by conjugating the past participle with the verb substantive; thus, *mī māra chhaũ*, 'I am beaten'. As in Kumaunī a passive voice is also formed by adding -ī to the root, as in *marīyũ*, 'dead'. [LSI pp. 315-319]

### BADHĀNĪ

This dialect is spoken in the centre and west of Pargana Badhan of district Garhwal. Like Lōhbyā, it hardly differs from Rāthī, and a very brief notice will suffice.

*Nouns.* Masculine nouns ending in -ō, in oblique sing. and nom. plur. end in -ā and obl. plur. add nasalisation to the final vowel. Other masc. nouns remain unchanged in obl. sing. and nom. plur., but in obl. plur. add nasalisation or -ō. Feminine nouns ending in -ī remain unchanged in obl. sing., optionally add -ē in nom. plural and -yō in obl. plural.

The postpositions are :

Agentive, -la ~ -l, -na ~ -n, 'by'.

Instrumental, -la ~ -l, -na ~ -n, 'by'.

Dative (and accusative), -thaĩ, -mũ, -sañi, -khañi, -khunī, -hañi, 'to'; -lai, -lē, 'for'.

Ablative, -tē, -bañi, 'from'.

Genitive, -kō (-kā, -kī), 'of'.

Locative, -mā, -maĩ, -maṅg, 'in, on'; -par, 'on'; -madhē, 'from among'. [LSI p. 326]

*Pronouns.* The nominative forms of the first two personal pronouns are *mī*, *maĩ*, 'I'; *tū*, 'thou', *ham*, 'we'; *tum*, 'you'. The demonstrative pronouns *yō*, 'this'; and *wō*, 'that', are also used as pronouns of third person. The reflexive pronoun is *aphū*. The relative pronoun is *jō*, and interrogative pronouns are *kō*, 'who?' and *kya*, 'what?'. [LSI pp. 326-327]

*Verbs : Auxiliary verbs and verbs substantive.* The present tense is conjugated as under :

Sing.	Plur.
1. <i>chũ</i>	<i>chā, cha</i>
2. <i>chā, cha</i>	<i>chū</i>
3. <i>chā, cha</i>	<i>chā, cha</i>

or we may have *chhũ*, and so throughout.

The past is *chiyō* or *chayō*, plur. *chiya* or *chaya*, fem. sing. and plur. *chī*. Or we may have *chyō*, *chhiyō*, *chhayō* or *chhyō*, and so throughout.

*Finite verb.* The infinitive ends in *-nō* (*-nū*) or *-nō* (*-nu*) as usual with an oblique in *-nā* (*-na*) or *-nā* (*na*). Thus, *hiṭno*, obl. *hiṭnā* or *hiṭna*, 'to go'.

The present participle as usual follows the infinitive.

The past participle, as usual, ends in *-ō*, or in *-ē* (which may be dropped), or in *-yū*. Thus, *hiṭō*, *hiṭē*, *hiṭ* or *hiṭyū*, 'gone'.

The present (I go, I am going) as usual has two forms.

#### First Form

Sing.	Plur.
1. <i>hiṭnū-chũ</i>	<i>hiṭnā-cha</i>
2. <i>hiṭnū-cha</i>	<i>hiṭnā-chū</i>
3. <i>hiṭnū-cha</i>	<i>hiṭnā-cha</i>

## Second Form

Sing.	Plur.
1. <i>hiṭṇā</i>	<i>hiṭṇā</i>
2. <i>hiṭaṇ</i>	<i>hiṭṇa</i>
3. <i>hiṭaṇ</i>	<i>hiṭṇi</i>

The future and past tenses are conjugated as under :

*Future, 'I shall go', etc.*

Sing.	Plur.
1. <i>hiṭlu, hiṭlo, hiṭnū</i>	<i>hiṭla</i>
2. <i>hiṭlyo</i>	<i>hiṭlya</i>
3. <i>hiṭlo</i>	<i>hiṭla</i>

*Past, 'I went', etc.*

Sing.	Plur.
1. <i>hiṭṇ</i>	<i>hiṭṇ</i>
2. <i>hiṭo</i>	<i>hiṭa</i>
3. <i>hiṭo</i>	<i>hiṭa</i>

[LSI pp. 327-328]

## TEHRI GARHWĀLĪ OR GANGĀPARIYĀ

The state of Tehri Garhwal has to the west of district Garhwal, from which it is separated along the southern portion of its boundary by the river Ganges. Its language is a recognised dialect of Garhwālī, known as the Tehri dialect, and also by the people of Garhwal and Almora, as "Gaṅgāpāriyā" or the language the country beyond the Ganges.

Immediately to the west of the Tehri state lies the Jaunsar-Bawar tract of the district of Dehra Dun, the language of which is the Western Pahāṛī Jaunsārī. As might be expected, the Tehri dialect shows distinct traces of the latter form of speech, the most important of which is the frequent use of the word *thayō* instead of *chhayō*, to mean 'was'. [LSI p. 342]

The following are the principal points of divergence from the standard dialect.

*Nouns.* The principal postpositions are :

Agentive, *-na*.

Dative-Accusative, *-kū, -ka, -saṇī, 'for', -lāi*.

Instrumental, *-na, -sē, -tē*.

Ablative, *-muṇē, -sē, -tē* ; 'from among', *-mā-na*.

Genitive, *-kō (-kā, -kī)*.

Locative, *-mā, -mū*.

The locative postpositions are used after verbs of saying, like the standard *-mā*.

Substantive and adjectives make their oblique forms as in the standard. The plural oblique terminations are *-au* and *-ū*, both of which are frequently nasalised. Thus, *būbau-kō*, or *būbāū-kō*, 'of fathers' ; *mansū-kō* or *mansūū-kō*, 'of men'. [LSI p. 342]

*Adjectives.* Adjectives follow the standard. [LSI p. 342]

*Pronouns.* These closely follow the standard. The usual oblique form of *tū* 'thou', is *twai*, as in *twai-na* (ag. sing.).

The reflexive pronoun is *āphū*, 'self'. The interrogative pronouns are *kō*, 'who ?', and *kyā* or *kyājō*, obl. *kē*, 'what ?'.

[LSI pp. 342-343]

*Verbs.* The verbs substantive are ;



Present, 'I am', etc.

Sing.	Plur.
1. <i>chhaũ, chhaũ</i>	<i>chhaya</i>
2. <i>chhai</i>	<i>chhayāi</i>
3. <i>chha</i>	<i>chhana</i>

*Chha* may also be used for any person, as in *tū as marna tyār chha*, 'thou art ready to die'.

The usual past is *thayō*, 'was'; plural *thaya*; fem. sing. and plur. *thai*. The standard *chhayō*, etc., is also frequently employed.

*Finite verb.* The infinitive closely follows the standard dialect. The strong form usually ends in *-ū*, as in *hōnū*, 'to be'; but *-ō* also occurs in *gānō*, 'to sing'. The weak form ends in *-a*, as in *hōna*.

The present participle is formed as in the standard, either with *-dō* or *-nū* (*-nū*). Thus, *mārdō*, *charaunū*.

The past participle also follows the standard, ending in *-ē*, *-yō*, and *-yū*, with oblique forms in *-e*, *-ya* and *-yā*.

Imperative follows the standard.

The present has two forms as in the standard. The first is a present definite, *-mārdō chhaũ*, 'I am striking'. The second is conjugated as follows :

Sing.	Plur.
1. <i>mārdāũ, mārđũ</i>	<i>mārda</i>
2. <i>mārdi</i>	<i>mārdai</i>
3. <i>mārda</i>	<i>mārdana</i>

For the future tense we have in the masculine :

Sing.	Plur.
1. <i>mārlō</i>	<i>mārlā</i>
2. <i>māralyō, mārilō</i>	<i>māralyā, mārlā</i>
3. <i>mārlō</i>	<i>mārlā, māriyā</i>

The past tense closely follows the standard. Thus, *wai-na mārē*, 'he struck'; *wai-na ni chāyō*, 'he did not wish'. For intransitive verbs we have, *-rayō*, 'I remained'; *chalyō*, 'I went'; *hōyē*, 'he became'; *lagena*, 'they began'. [LSI pp. 342-344]

## LIST OF SELECT STANDARD WORDS

<i>English</i>	<i>Kumaunī</i> (Standard)	<i>Kumaunī</i> (Khasparjiyā)
one	ēk	ēk ( <i>one or a</i> ), kai=( <i>a</i> )
two	dwī	dwī
three	tīn	tīn
four	chār	chār
hand	hāt	hāt
foot	khut	khut
head	khwārō	khwar
a father	bāb	bab ; ( <i>ag.</i> ) babai-l
of a father	bāba-ko	bab-k ; ( <i>fem.</i> ) babaik ~babē-k ; ( <i>masc. obl.</i> ) babā-k
to a father	bāb-kaṇi	bab-kaṇi
two fathers	dwi bāb	dwī-bab
I am	maĩ chhũ	mī chhũ
thou art	tu chai, ( <i>fem.</i> ) chhē	tū chhai
he is	u chh	ū chh
we are	ham chhũ	ham chhũ
you are	tum chhau	tum chhau
they are	ũ chhan	ũ chhanā, chhan
I was	maĩ chiyũ, chhyũ	mī chhiy
thou wast	tu chhiyē, ( <i>fem.</i> ) chhī	tū chhiyē
he was	u chhiyo, ( <i>fem.</i> ) chhi	ū chhiy
we were	ham chhiyā, chhyā	ham chhiy

## AND PHRASES IN CENTRAL PAHĀRĪ

<i>Garhwālī</i> (Standard)	<i>Garhwālī</i> (Rāthī)	<i>Garhwālī</i> (Tehrī)
ēk	ēk	ēk, bargat
dwi	dwī	dwi, dui
tīn	tīn	tīn
chār	chār	chār
hāt	hāt	hāth
khuṭō	khuṭō	khuṭō
sir	mūn	mund, kapāl
bābā	bābū	būbā
bābā-ko	bābū-ko	būbā-kō
bābā-kū	bābū khunī	būbā-kū
dwī bābā	dwī bābū	dwī būbā
maĩ chhaũ	mī chhũ, chhaũ	maĩ chhaũ
tū chhai	tū chhai	tū chhai
wō chha	wō cha ( <i>sic.</i> ), chha	wō chha
ham chhawāũ	ham chhawā	ham chhayā
tum chayāi	tum chhawā	tum chhayāi
wō chhau	wō chhĩ	wō chhana
maĩ chhayō	mī chhōyē, chhayō	maĩ chhayō chhō, thayō
tū chhayō	tū chhōyō, chhayō	tū chhayō. chhō, thayō
wō chhayō	wō chhōyō, chhayō	wō chhayō, chhō, thayō
ham chhayā	ham chhāyā, chhayā	ham chhayā, chhā, thaya

<i>English</i>	<i>Kumaunī</i> (Standard)	<i>Kumaunī</i> (Khasparjiyā)
you were	tum chhiyā	tum chhiy
they were	ũ chhiyā, ( <i>fem.</i> ) chhin	u chhiyā, chhiy
I shall be	maĩ hũlo	maĩ hũlo
I beat	maĩ mārũ-chhu	mī mārachh, mārchh
thou beatest	tu mārā-chhai ( <i>fem.</i> ) -chhe	tū mārā-chhai, mārchhai
he beats	u mārā-chh, ( <i>fem.</i> ) -chhya	ū mārāchh, mārchh
we beat	ham mārānũ	ham mārñũ
you beat	tum mārā-chhā	tum mārā-chhā, mār-chha
they beat	ũ mārānī ( <i>fem.</i> ) maranin	ū mārñī
I beat (past)	maĩ-le mārō	mī-l mār
thou beatest (past)	twī-le mārō	twē-l mār
he beat (past)	wī-le mārō	wī-l mār
we beat (past)	hama-le mārō	hamō-l mār
you beat (past)	tuma-le mārō	tumō-l mār
they beat (past)	un-le mārō	unō-l mār
I shall beat	maĩ mārũlo	mī mārũl

<i>Garhwali</i> (Standard)	<i>Garhwali</i> (Rāṭhī)	<i>Garhwali</i> (Tehri)
tum chhayā	tum chhāyā, chhayā	tum chhayā chhā, thayā
wō chhayā	wō chhāyā, chhayā	wō chhayā, chhā, thayā
maĩ hōlā	mī hunū	maĩ hōlō
maĩ mārdu	mī mānū	mārdaū
tū mārḍi	tū mārni	mārḍi
wō mārḍ	wō mārṇ	mārḍa
ham mārḍāwā	ham mārṇū	mārḍā
tūm mārḍāwā	tum mārni	mārḍāi
wō mārḍin	wō māni	mārḍāna
main mārē	mī-la (~mai-la) māra	maĩ-na mārē
tīn mārē	tī-la (~tai-la) māra	tī-na mārē
wain mārē	wa-la (~wai-la) māra	wai-na mārē
haman mārē	hamū-la māra	ham-na mārē
tuman mārē	tumū-la māra	tum-na mārē
ūn mārē	wunū-la māra	ū-na mārē
maĩ mārūlō, mārḷō	mī mārūlō	maĩ mārḷō [LSI pp. 353-371]



## WESTERN PAHĀRĪ

Western Pahārī is the Aryan language spoken in the Sub-Himalayas extending from the Jaunsar-Bawar tract of the district of Dehra Dun to Bhadrawah in the Northern Panjab. The tract thus includes Jaunsar-Bawar, most of the Simla Hill States with a small portion of the adjoining district of Ambala, Kulu, the states of Suket, Mandi, and Chamba, and the eastern end of Kashmir.

As in the case of Garhwālī and Kumaunī, the speakers of Western Pahārī are of mixed origin. The earliest Aryan speaking inhabitants of whom we have any record were the Khaśas and (at a later stage) also the Gūjars, which were conquered and assimilated by Rājput immigrants from the south, who very probably were their distant blood-relations. Throughout these hills, the ruling classes claim to be Rājputs. These Rājputs intermarried with their Khaśa-Gujar kin, and gradually their own language became mixed with that of Khaśas—or rather obtained general currency with Khaśa corruptions.

The Western Pahārī may be looked upon as a form of Rājasthānī much mixed with the already mixed language of the Khaśa-Gūjars. The traces of old Khaś language become stronger as we go westwards. In Western Pahārī they are stronger still, and it is these traces that mainly authorise the separation of it from Central Pahārī as a distinct group of dialects.

[LSI pp. 373-374]

*Groups of dialects.* Western Pahārī consists of a great number of dialects, varying almost from hill to hill. They have been grouped under the following heads :

*Jaunsārī and Sirmaurī.* Jaunsārī is the language spoken in the Jaunsar-Bawar division of Dehra Dun. Sirmaurī is mainly spoken in the states of Sirmaur and Jubbal. It is closely connected with Jaunsārī, but north-east of the River Giri and in Jubbal it begins to approximate to Kiñṭhālī.

*Baghātī and Kiūṭhālī.* Baghātī and Kiūṭhālī are also closely connected. Baghātī is the dialect of the state of Baghat and the neighbourhood, in the south-west of the Simla Hill States, while Kiūṭhālī, in several varying dialects, is spoken in the central portion of the states, especially round Simla itself and in the state of Keonthal.

*Kuḷūī and Satlaj group.* Kuḷūī is spoken in Kulu, and the Satlaj group in a small set of dialects on each side of the river Satlaj between the Simla district and Kulu. It is a kind of linguistic bridge between Kiūṭhālī and Kuḷūī.

*Maṇḍēālī.* Maṇḍēālī is the language of the states of Mandi and Suket, and represents southern Kuḷūī merging into the Pañjābī of Kangra.

*Chamḍālī.* Chamḍālī (with four dialects) is mainly spoken in the Chamba state, and represents Kuḷūī merging into the Dōgrī of Jammu and into Bhadrawāhī.

*Bhadrawāh group.* The Bhadrawāh group consists of three dialects, spoken by a few people, but of considerable philological importance, which illustrate the final stage of Chamḍālī merging, through Bhadrawāhī, into Kāshmirī.

From the above it will be gathered that we may take Kiūṭhālī-Baghātī and Kuḷūī as the typical Western Pahārī dialects, and the following brief account of the main features of Western Pahārī is based on these two. [LSI pp. 374-375]

*Pronunciation.* In Western Pahārī *a* is generally sounded like the *ō* in 'hot'. There is a short *ē* sounded like the *ē* in 'met'. In some dialects (e. g. in the Simla Sirājī form of Kiūṭhālī) a final *i* has almost disappeared, *ē* being substituted for it. All these peculiarities also occur in Kāshmirī. In Kiūṭhālī, and probably elsewhere, the diphthong *ai* is pronounced like a prolonged German *ū*, when originally followed by *i*. When not followed by *i* it sometimes becomes *au*, e.g. for *baihn*, 'a sister', Kiūṭhālī has its nominative *būhn* (for *baihaṇi*) while its agent case *bauhnē*.



As regards consonants, Western Pahārī has a tendency to disaspiration. Thus the Hindī *hona*, 'to be', is generally represented by *onū*, or some such form. There is a similar tendency to drop an initial *h* in Kāshmiri, where we have for instance, *atha*, 'a hand', corresponding to the Hindōstānī *hath*. The sonant aspirates *gh*, *jh*, *ḍh*, *dh* and *bh* show a tendency to drop the aspiration, but more usually the aspiration is transferred to a later stage of the syllable. Thus, *bāi* for *bhāi*, 'a brother', *gōhṛa*, and *ghōr*, 'a horse', for *ghōṛa*. The Piśācha hardening of sonant consonants occurs not uncommonly in Western Pahārī. Thus, in Kiūṭhālī for *barchī*, 'a spear' we have *parchī*. In Paugwālī for *zinda*, 'alive', we have *jinta*.

A consonantal change typical of Western Pahārī is the development of two new consonants, *ts*, *tsh*, *z* or *dz*, developed from *ch*, *chh* and *i*, respectively. Thus, in Kiūṭhālī *japnū*, 'to speak' is pronounced *dzōpnū*. The consonants *l*, *r* and *ṛ* are often elided. Thus, (Chamṛālī) *kata*, not *karta*, 'doing'; (Sirmaurī) *dōnā*, for *daurnā*, 'to run'.

The initial *y* and *w* are often elided, especially in borrowed words, as in *ād*, for *yād*, 'memory'. In Western Pahārī, as in Rājasthānī, the Sanskrit *ś* is preserved, so that we have words like *dēs*, as against the Hindī *dēs*. Like the Eastern dialect of the Piśācha Pashai, in the Gaddī dialect of Chamṛālī every *ś* becomes *kh*, e.g. in *dakh*, 'ten'. [LSI pp. 376-378]

*Declension.* The declension of Western Pahārī follows the general lines of most Indo-Aryan languages. There is in the singular, a nominative and an oblique form, and so also in the plural.

*Tadbhava* masculine nouns (excluding the few ending in *-ī* and *-ū*) fall into classes-strong and weak. Strong *tadbhava* nouns end in *-ā*, *-ō* or *-ū*, as, for example, *gōhṛā*, *gōhṛu*, *gōhṛū*, 'a horse', while weak *tadbhava* nouns end in a consonant, as for example, *ghar* or *gōhr*, 'a house'.

Excepting in the case of border languages, such as Chamṛālī, Sirmaurī and Jaunsārī, the oblique form of all Western Pahārī nouns is the same in the singular and the plural. Thus, *gōhṛō*, nom. plur. *gōhṛē*; obl. sing. and plur. *gōhṛē*.

Western Pahārī exhibits another typical peculiarity in the declension of weak *tadbhava* masculine nouns. In most Indo-Aryan languages, these do not change in declension, except in oblique plural. The principal exception is Marāṭhī, where we have nom. sing. and plur. *ghar* ; obl. sing. *gharā* ; obl. plur. *gharā*. Western Pahārī follows Marāṭhī in having separate forms for such weak *tadbhavas*, except that, as explained above, the oblique forms of the plural are the same as those for the singular. As in Marāṭhī the oblique form is made by adding a vowel, which varies from dialect to dialect.

Besides the oblique form, all Western Pahārī languages have an organic locative and agent (singular and plural) formed by adding -*ē*, as in *babbē*, 'by the father', *gōhrē*, 'in the house'. Other case relations are formed with the aid of postpositions.

[LSI pp. 378-380]

*Pronouns.* The first person nominative fluctuates between forms such as *ā*, *aū* and *haū* with minor variations. The oblique form singular of this pronoun is *mā*, *mā*, or *mō*, with minor variations. The genitive singulars are *mērō* and *tērō* or similar forms. Quite irregular is the use of cerebral consonants in Churāhī (Chamēālī) *minḍā*, 'my' ; *tinḍā*, 'thy' ; and the Paṅgwālī (Chamēālī) *mān* 'my', *tān*, 'thy'. In the plural, the southern dialects have forms based on *ham*, *tum* ; but the northern dialects follow the Piśacha dialects and Pañjābī in having forms like the Kuḷī *assē*, *tussē*.

The demonstrative pronouns, also used as pronouns of the third person, fall into the usual groups. We may take the Kiūṭhālī set, *ēh*, 'this' ; *ō*, 'that' ; *sē*, 'that', as typical. When used as substantives, these have, in the oblique cases of the singular, three genders ; a masculine animate (e.g. *tēs*) ; a feminine animate (e.g. *tēssau*) ; and an inanimate (com. gen. as in *tētth*). When used as adjectives, only the masculine forms are used. The inanimate forms have been noted only in the Simla Hill districts. These three genders are employed exactly as in the Piśacha languages.

[LSI pp. 380-381]

*Conjugation.* The verb substantive has many forms for the present. Practically all the dialects use some form of the root *hō*,

as in Jaunsāri *ō*, *hō*; Kiūthali, *ō*; Kuḷūi, *hē*; Maṇḍāli, *hā*; Chamāli, *hai*, all meaning 'he is'. Some of these, such as the Maṇḍāli, *hā*, are participial in formation not changing for person, but changing for gender and number, as in *hi*, 'she is'; *hē*, 'they are'.

Another group is confined to the southern dialects and Kuḷūi. Its basis is the root *as*. In some dialects (e.g. Kiūthali) it is regularly conjugated for number and person. In others (e.g. Kuḷūi), it only changes for gender. In others again (e.g. Jaunsāri), it is immutable for all persons of both numbers and both genders.

A third form of the present tense is *athī* used (with some minor variations of form) in the southern dialects and Kuḷūi.

The *as* group of the verb substantive reappears in nearly all the Piśācha languages, e.g. in Veron *so*, *eso*, 'he is'. With *athī*, we may compare the Piśācha Gārwi and Maiyā, *thū*, 'he is'.

For the past tense of the verb substantive the usual form is *thiyō*, *thyō* or *thō*, treated like the Hindi *thā*. A variant form is Kuḷūi *tī*, which does not change for gender, number or person.

The active verb calls for few remarks. It follows the lines of Rājasthānī and of the other Pahārī dialects. [LSI pp. 381-382]

## JAUNSĀRĪ

Jaunsāri is spoken in the Jaunsar-Bawat Pargana of the Dehra Dun district. This consists of a hill tract with an area of something under 350 square miles, being a longish irregular parallelogram wedged in between Garhwal and the Panjab state of Sirmaur.

Jaunsāri is accordingly a mixed language, agreeing mostly with Sirmaurī but much affected by the Hindi spoken to its south in the rest of Dehra Dun. It also shows points of contact with Garhwālī lying immediately to its east. In many points it agrees so closely with Western Hindi that it might almost be classed as a very irregular dialect of that language, instead of being classed as a form of Western Pahārī. [LSI p. 383]

The following is the grammatical sketch of the language, based on very insufficient materials :

*Pronunciation.* When there is a long vowel in the preceding syllable, a final *a* is often pronounced. Thus, *duīja*, 'another' ; *pitlōša*, 'a bath'. The vowel *a* is pronounced something like the *o* in 'hot' ; *ā* and *ō* are interchangeable when final. This is especially common in the case of nouns, adjectives, and participles which in Hindī, end in *-ā*, but in Garhwālī and Kumaunī in *-ō*. As in Central Pahārī a short *ě*, sounded like *e* in 'met', often occurs as a substitute, for *i*, as in *tēs-kō*, 'of him', equivalent to the Hindī *tis-kā*.

The consonant *chh* is interchangeable with *s*, as in *chhaśa* or *saśa*, 'a hare'. We sometimes find aspiration omitted, as in *bi* or *bhī*, 'also' ; *ghōr* or *gōr*, 'a house' ; *tha* or *ta*, 'was'. *L* when medial or final is very often dropped. To fill up the hiatus thus caused, a *w* is sometimes inserted in place of the *l*. Thus, *bādal* or *bado*, 'a cloud' ; *pālā* or *pāwā*, 'frost'. [LSI pp. 385-386]

*Nouns.* There are two numbers, singular and plural.

*Tadbhava* nouns which end in *-ō* or *-a*, form the nominative plural by changing *a* or *ō* to *ē*. Thus, *ghōrā* or *ghōrō*, 'a horse' ; plur. *ghōrē*, 'horses'. In the case of other masculine nouns, the nominative plural is the same as the nominative singular. The feminine nouns ending in *-ī* form the nominative plural by changing *i* to *iā* or *iyā*, the nasal being frequently dropped, and those ending in *-u* change the *ū* to *uā*. Thus, *bēṭī*, 'a daughter', plur. *bēṭiā* or *bēṭiyā* ; *aśū*, 'a tear', plur. *aśuā*. Most feminine nouns ending in consonants seem to form their plurals by adding *-ī*.

*Case.* As in other Indo-Aryan languages, cases are generally indicated by postpositions. Certain nouns are put in an oblique form before these are added. The oblique form, singular or plural, can be employed above to indicate any case, as in *ghōrō ādiā*, 'while coming to the house'.

The postpositions are :

Agent, -*ẽ*.

Accusative, —, or else -*kh*.

Instrumental, -*ẽ*, -*lei*.

Dative, -*kh*.

Ablative, -*ĩ* 'from', -*tẽ* ~ -*tĩ* 'from' -*auri* 'from', -*mājhi* 'from among', -*bherĩ* 'from near'.

Genitive, -*kõ* ~ -*kā*.

Locative, -*mũjh* 'in', -*pũda* 'in' -*dã* 'on', -*chh* 'on, upon', -*bher* 'near' -*dhāiyā* 'near'. [LSI pp. 386-389]

*Adjectives.* Except *tadbhava* adjectives in -*ā* or -*ō*, all adjectives are immutable. *Tadbhava* adjectives in -*ā* or -*ō* change the termination to -*i* when agreeing with feminine nouns. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative the *ā* or *ō* is changed to *ẽ*; thus, *bhõlõ admĩ*, 'a good man', *bhõlẽ admĩ*, 'good men'; *bhõli bẽti-manukh*, 'a good woman'; *bhõli bẽti-manukhã* 'good women'.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative case. [LSI p. 389]

*Pronouns.* The nominative forms of first two personal pronouns are; *hãũ*, *ãũ*, *mẽ*, 'I'; *am*, *amẽ*, *ham*, 'we'; *tũ*, 'thou'; *tum*, *tũẽ*, 'you'.

The demonstrative pronouns are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine. The nominative singular forms are; *ẽũ*, *ẽjõ* (-*ā*), (masc.) *ẽũ*, *ẽji* (fem.), 'this'; *sõ*, *sõjõ* (-*ā*), (masc.), *sõ*, *sõji* (fem.) 'that'. The oblique forms singular and plural, have each a neuter form used only when referring to inanimate nouns.

The relative pronoun is *jõ* or *jõjõ* (-*ā*), 'who, which, that'. The interrogative pronouns are *kũna*, 'who?' and (neuter) *kā*, 'what?'. [LSI pp. 390-393]

*Verbs : Auxiliary verbs and verbs substantive.* There are three forms of the present tense of this verb. The first is conjugated as follows :

Sing.	Plur.
1. $\tilde{u}, \tilde{o}$	$\tilde{o}, \tilde{a}$
2. <i>au, o, ē</i>	<i>au, o</i>
3. <i>o, ō</i>	<i>au, o</i>

Sometimes *h* is also prefixed to these forms ; thus,  $h\tilde{u}$ , 'I am' ;  $h\tilde{o}$ , 'he is'. The second form is  $\tilde{o}s\tilde{o}$  or  $as\tilde{o}$ , and is used without change for all persons and both numbers. The third form is  $ath\tilde{i}$  or  $\tilde{a}th\tilde{i}$ , also used as  $\tilde{a}ti$ . This form occurs in most Western Pahārī dialects, and is only used with a negative, not changing for number or person. Thus,  $ath\tilde{i}-n\tilde{a}$ , 'I am not, thou art not', and so on. Sometimes the two are combined as in  $nath\tilde{i}$ .

The past tense is  $th\tilde{o}$  (*thā*). fem.  $th\tilde{i}$  ; plur. masc.  $th\tilde{e}$ , fem.  $th\tilde{i}$ . It is used exactly like the Hindī *thā*, 'was'. In these forms instead of *th*, *t* is also used.

*Active verb.* The infinitive or verbal noun is formed by adding  $-n\tilde{o}$  ( $-n\tilde{o}$ ) to the root. Thus,  $kha-n\tilde{o}$ , 'to eat, the act of eating'.

The present participle is formed by adding  $-d\tilde{o}$  ( $-d\tilde{a}$ ) to the root. Thus,  $kard\tilde{o}$  (*kardā*) 'doing'. When the root ends in a vowel, the termination is  $-nd\tilde{o}$  ( $-nd\tilde{a}$ ).

The past participle is formed by adding  $-ō$  (or  $-ā$ ) to the root. Thus,  $mārō$  (or  $mārā$ ), 'struck'.

The present is conjugated as under :

'I strike, I am striking', etc.

Sing.	Plur.
1. $mār\tilde{u} \sim mār\tilde{o}$	$mār\tilde{u} \sim mār\tilde{o}$
2. $mār\tilde{e}, mār\tilde{o}, mār\tilde{i}$	$mār\tilde{o} \sim mār\tilde{o}$
3. $mār\tilde{o}$	$mār\tilde{o}$

It will be observed that *mārō* can be used for any person of either number.

The imperative second person singular is the same as the root. Thus, *də*, 'give thou'. The second person plural adds *-ō*. Thus, *dəō*, 'give ye'; *nōṭhō*, 'go ye'.

The future tense is thus conjugated, in the masculine :

'I shall strike', etc.

Sing.	Plur.
1. <i>mārma</i> ( <i>-mō</i> )	<i>marmē</i> , <i>mardē</i>
2. & 3. <i>marda</i> ( <i>-dō</i> )	<i>mardē</i>

The feminine form is *mardī*, which remains the same in all the numbers and persons. It will be observed that, except the 1st person masculine, all these forms are simply the present participle.

The past tense indicative is formed nearly as in Hindī, and like all other tenses formed from the past participle, is constructed almost exactly as in that language, i.e. in the case of transitive verbs, the subject is put in the agent case, and the verb agrees in gender and number with the object. The construction differs from Hindī and follows Rājasthānī and Gujarātī, and also Garhwālī and Kumaunī in this, that the verb agrees with the object, even when the latter is in the dative case. Intransitive verbs are, on the other hand, constructed actively. The past tense is simply the past participle, which agrees with the subject (or, in the case of transitive verbs, with the object) in gender and number.

*Passive voice.* As in Kumaunī and Rājasthānī, a passive is formed by adding *-ī* to the root of the verb. Thus, *hārchṇō*, 'to lose', *hārchinō*, 'to be lost'.

Causal verbs are formed, as in Hindī, by adding *-ā*, to the root, as in *pakānō*, 'to cook'. Sometimes, as usual *ō* is substituted for *ā*, as in *sunōndā lagā*, 'he began to cause to hear'.

[LSI pp. 393-400]

## SIRMAURĪ

Sirmaurī is spoken in the state of Sirmur, and also in some hill tracts of Ambala, bordering on Sirmur, and over most of the state of Jubbal.

*Dialects.* The river Giri runs through the state of Sirmur from the north-west to the south-east and divides the state into nearly equal portions. The dialect of the Cis-Giri country is called simply Giripārī. The dialect spoken in a portion of Jubbal state lying immediately to the north-east of Sirmur, is also a form of Giripārī locally known as Biśśau. These two dialects are much alike. The main difference is that Dhārṭhī, as might be expected from its vicinity to the Western Hindī of Ambala, is not so distinctly Pahārī as Giripārī. [LSI pp. 456-457]

## SIRMĀURĪ DHĀRṬHĪ

The materials for the illustration of this dialect are very insufficient, and the following remarks must be taken with some reserve.

*Pronunciation.* The vowel scale is very uncertain. Ō is pronounced like o in 'hot', and ẽ sounded like the e in 'met'. Vowels ū and ̄o and ī and ē are freely interchangeable. Thus, we have both sī and sē, 'he', and guwā and gōwā, 'he went'.

As regards consonants, a marked peculiarity is the frequent dropping of an initial h, as in hā or ā, 'I'; ath, 'a hand'; iran, 'a deer'. Similarly the aspiration of sonant consonants is usually dropped, as in bād (not bādh), 'bind'; ghör or gör, 'a house'. There is a tendency to soften hard consonants, as in the word dād (for dāt), 'a tooth'. [LSI p. 460]

*Nouns.* In Sirmaurī *tadbhava* nouns usually end in -ā, -ō being rarely met with. These, as in Hindī, form their oblique singulars and nominative plurals in ē. Thus, gaurā, 'a horse'; obl. sing. and nom. plur. gaurē. For the oblique plural, the usual form ends in -ō, as in gaurō, kutō, etc.



Feminine nouns appear generally to remain unchanged both in the singular and in the plural ; but sometimes take -*o* as in *nalsō ditti*, 'a complaint was given.'

*Case.* The case of the agent and instrumental always ends in -*e*, both in the singular and in the plural. Thus, *kanchhē bēṭe bolō*, 'the younger son said'. *Bawē dekha*, 'the father saw him'.

Other case relations are, as usual, defined by postpositions, the most usual of which are :

Instrumental : -*e* ~ -*da*

Dative : -*khē* ~ -*gē*

Ablative : -*da*

Genitive : -*ra*

Locative : -*dā*, 'in' ; -*mō*, 'in' ; -*pāde*, 'on'.

Of the above -*ra* sometimes appears as -*rō* and -*da* as -*dō*. Moreover these two postpositions are adjectival, and agree, like adjectives, with the governing word, in the same manner as the Hindi -*kā*, -*kē*, -*kī*. The accusative, is usually the same as the nominative, but, as in Hindi, when definiteness is required, it takes the form of dative. [LSI pp. 460-462]

*Adjectives.* Adjectives are declined exactly as in Hindi. Comparison is also effected as in Hindi, the thing with which comparison is made being put in the ablative. [LSI p. 462]

*Pronouns.* The nominative forms of first two personal pronouns are ; *hā*, *ā*, *hō*, or *āw*, 'I' ; *hām*, *hāma*, *homē*, 'we' ; *tā*, 'thou' ; *tum*, 'you'.

The demonstrative pronouns, *ai*, 'this, and *sē* 'that' are also employed as pronouns of the 3rd person. The relative pronoun is *jē*. The interrogative pronouns are *kūn*, 'who', and *kā*, 'what ?'.

[LSI pp. 463-464]

*Verbs : Auxiliary verbs and verbs substantive.* The present tense is declined as follows :

Sing.	Plur.
1. <i>asu, ḍsū</i>	<i>asa, ḍsō</i>
2. <i>asē, ḍsē</i>	<i>asa, ḍsō</i>
3. <i>asa, ḍsō, ḍsō</i>	<i>asa, ḍsō</i>

When used as an auxiliary, we sometimes find *sa* or *sō* used instead of *asa* (*ḍsō*). The past is *thiyā*, or *tha*, 'was', plur. *thiyē* or *thē* ; fem. (both numbers) *thī*. Like Hindi it does not change for person.

*Active verb.* The infinitive or verbal noun is formed by adding *-nā* (*-nā*) to the root. Thus, *ṭipnā*, 'to beat, the act of beating'.

The present participle is formed by adding *-dā* to the root as in *ṭipdā*, 'beating'. If the root ends in a vowel, the *n* is inserted, as in *ōndā*, 'being'.

The past participle is formed by adding *-ā* to the root, as in *ṭipā*, 'beaten', *cā*, 'become'.

The second person singular of the imperative is the same as the root, and the plural adds *-ō*, or after *-ā*, *-w*.

The old present, used chiefly as a present subjunctive, is thus conjugated :

'I may strike', etc.

Sing.	Plur.
1. <i>ṭipū ṭipū</i>	<i>ṭipū, ṭipū</i>
2. <i>ṭipē</i>	<i>ṭipō</i>
3. <i>ṭip, ṭipō, ṭipō</i>	<i>ṭipō, ṭipō</i>

The future is conjugated as under :

'I shall strike', etc.

Sing.	Plur.
1. <i>ṭipūṣ</i>	<i>ṭipōḡe</i>
2. <i>ṭiplā</i>	<i>ṭiple</i>
3. <i>ṭipla</i>	<i>ṭiple</i>

The definite present is formed by suffixing the present tense of the verb substantive to the old present ; thus, *tipō sa*, 'he is striking'. *Raũ sa*, 'he dwells'.

The past, perfect and pluperfect are formed from past participle, exactly as in Hindi. [LSI pp. 464-466]

### SIRMAURI GIRIPĀRĪ

The vocabulary of Giripāri Sirmauri contains many words which are relics of the old Khasa language. Many of them give evidence of phonetic changes which would lead us to class the Khasa languages with the Piśācha languages.

*Pronunciation.* The pronunciation of vowels is the same as that of Sirmauri Dhārṭhī.

As regards consonants, as in Sirmauri Dhārṭhī initial *h* is frequently dropped ; thus, *hāmē* of *amē*, 'we'. Two consonantal changes are note-worthy, as they are typical of the Piśācha languages. These are the change of *t*, (derived from an ancient *tr*) to *ch* as in *chīn*, 'three', and *khēch*, 'a field', and the change of *d* to *j* as in *bēsuj* for *bēsūd(h)*, 'senseless', and *dālij* for *dālid*, 'poor'. *L* and *r* between two vowels are liable to elision, as in *pīṭulā*, or *pīṭuā*, 'I shall beat'. [LSI pp. 478-479]

*Nouns.* As in Dhārṭhī, masculine *tadbhava* nouns usually end in *-ā*, though a termination *-o* also occurs. These nouns form their oblique cases singular and the nominative plural in *-ē*, as *chhōṭē-khē*, 'to the son', *chhōṭē*, 'sons'. The oblique plural of these nouns is the same as the singular.

Other masculine nouns form the agent and locative cases by adding *-ē*. For other cases of the singular, the oblique form is made by adding *-a(-ō)* to the noun. The nominative and oblique plurals are the same as the nominative and oblique singulars, respectively.

Feminine nouns appear to remain unchanged throughout the singular and plural, except that they take *-ē* in the singular agent and locative.

Case relations (excluding those of the agent and locative) are made with the aid of postpositions. The following are the more important :

Instrumental : This case is usually treated like the agent, and takes -*ē*. Sometimes it has the postposition -*rē*.

Accusative-dative : -*khē*, -*ēkh*, -*gē*, 'to or for' ; -*rī* (-*rē*) -*taĩ*, 'for'.

Ablative : -*dō* (~ -*da*), 'from'.

Genitive : -*rā*.

Locative : -*da*, -*mē*, -*mūjē*, 'in' ; -*gēs*, -*gēsī*, -*gāsī*, 'on'. [LSI pp. 479-481]

Adjectives. The rules are as in Hindi. [LSI p. 481]

Pronouns. The nominative forms of first two personal pronouns are *hāwē*, *āw*, *ā*, *mō*, 'I' ; *hāmē*, *amē*, *hāwē*, 'we' ; *tū*, 'thou' ; *tūē*, 'you'.

The demonstrative pronouns *ē*, 'this', and *sē*, or *sē-jē*, 'that', are also employed as pronouns of the third person. The reflexive pronoun is *apū* or *apō*. The relative pronoun is *jō*, and the interrogative pronouns are *kuṇē*, 'who ?' and *kā*, 'what ?'.

[LSI pp. 481-483]

Verbs : Auxiliary verbs and verbs substantive. The present tense is conjugated as under :

'I am', etc.

Sing.	Plur.
1. <i>sū</i> ~ <i>sā</i> , <i>sō</i> , <i>as</i> ( <i>ōs</i> ), <i>asō</i> ( <i>ōsō</i> )	<i>sa</i> , <i>sō</i> , <i>as</i> ( <i>ōs</i> ), <i>asō</i> ( <i>ōsō</i> )
2. <i>sa</i> , <i>sō</i> , <i>as</i> ( <i>ōs</i> ), <i>asō</i> ( <i>ōsō</i> )	<i>sa</i> , <i>sō</i> , <i>as</i> ( <i>ōs</i> ), <i>asō</i> ( <i>ōsō</i> )
3. <i>sa</i> , <i>sō</i> , <i>as</i> ( <i>ōs</i> ), <i>asō</i> ( <i>ōsō</i> )	<i>sa</i> , <i>sō</i> , <i>as</i> ( <i>ōs</i> ), <i>asō</i> ( <i>ōsō</i> )

It will be observed that *sa* ( $\sim s\bar{o}$ ), *as* ( $\sim \bar{o}s$ ),  $\sim as\bar{o}$  ( $\sim \bar{o}s\bar{o}$ ) can be used for any person of either number, and are the only forms for every person except the first person singular.

*Active verb.* The present participle is formed by adding *-da* ( $\sim -d\bar{o}$ ) to the root, as in *pīṭda*, 'bearing'. If the root ends in a vowel, an *n* is inserted, as in *dēnda*, 'giving'.

The past participle is formed by adding *-a* ( $\sim -\bar{o}$ ) to the root, as in *pīṭa*, 'beaten'. The second person singular of the imperative is the same as the root, and the plural adds *-ō*. Thus, *dē*, 'give thou me'; *dēō*, 'give ye'.

The old present, used chiefly as a present subjunctive, is thus conjugated :

'I may strike', etc.

Sing.	Plur.
1. <i>pīṭñ, pīṭē</i>	<i>pīṭñ, pīṭē</i>
2. <i>pīṭē</i>	<i>pīṭē, pīṭ</i>
3. <i>pīṭ, pīṭē, pīṭō</i>	<i>pīṭē, pīṭ</i>

It will be observed that *pīṭē* may be used for any person of either number.

The future is conjugated as follows :

Sing.	Plur.
1. <i>pīṭala, pīṭāḥ, ~ pīṭwa</i>	<i>pīṭalē</i>
2. <i>pīṭala, pīṭla</i>	<i>pīṭalē, pīṭlē</i>
3. <i>pīṭla</i>	<i>pīṭlē</i>

The present is formed by suffixing the present tense of the verb substantive to the old present. Thus, *pīṭu sñ* ( $\sim sa$ ), 'I strike', and so on.

The past tense is formed from the past participle, exactly as in Hindi.

The passive is formed with *janā*, as in Hindi. Causal verbs are also made as in Hindi. [LSI pp. 483-486]

### BAGHĀṬĪ

The Baghāṭī form of the Simla Hill dialects centres round the state of of Baghat. It is spoken in the Pinjaur and Dharampur Thānās of the state of Patiala, immediately to the south and south-east of Baghat, in the states of Bija and Kuthar to its east, and in the Bharauli Pargana of the Simla district to its north. To its east the dialect is the Sirmaurī of the state of Sirmaur, to its north the Kiūṭhali of the Śrīnagar Thānā of Patiala, to its west the Haṇḍūrī of Mailog, and to its south the Western Hindī of Ambala.

Baghāṭī is closely allied to Sirmaurī. Its principal point of difference is the universal use of the vowel *a* as the termination of the oblique form of nouns ending in consonants and the use of *-dē* instead of *-dō* or *-da* as the postposition of the ablative.

[LSI p. 495]

The following is the brief grammatical sketch of the dialect :

*Pronunciation* : The pronunciation of Baghāṭī does not differ from that of Sirmaurī and other cognate languages. As a special point, not hitherto noted, we may draw attention to the occasional pronunciation of *ch* as *ts* and of *j* as *z* as in *tsāṛṇā*, 'to graze (cattle)'; *tsazāra*, 'good, beautiful'. This is a common incident in the pronunciation of Piśācha languages of North-West Frontier, including Kāshmīrī. [LSI pp. 495-496]

*Nouns* : In the case of all nouns the termination of the agent and of the locative case is always *-ē*.

*Tadbhava* nouns in *-a* change the *-a* to *-ē* in all cases both of the singular and plural, except the nominative and vocative singular. In the vocative that *-a* is changed to *-ēa* in the

singular, and to *-ēā* in the plural; thus, *gōhrēā*, 'O horse!' *gōhrēō*, 'O horses!' All masculine nouns ending in consonants, have the nominative plural the same as the nominative singular. In the vocative singular they add *-ā*, and in the vocative plural *-ō*. The declension of feminine nouns closely follows that of masculine except that the vocative singular always ends in *-ē*; thus, *baihn*, 'a sister'; *baihnā*, 'sisters'.

In the Baghātī nouns, except in the nominative and vocative cases, there is no difference between the singular and the plural.

Other case relations are indicated by terminations, the commonest of which are :

Accusative, *-khē*.

Instrumental, *-sāi*, with.

Dative, *-khē* 'to ~ for'; *-kāē ~ -kāē-khē*, 'to, towards', *-rī -tāi*, 'for'.

Ablative, *-dē*, 'from', *-mē-dē*, *-mē-dē*, 'from in, from among'.

Genitive, *-rā*.

Locative, *-mē*, *-mē*, *-man jhē*, 'in'; *-dē*, 'in, on'; *-pādē*, 'on'; *-pāē* 'on'.

The genitive postposition is, of course, an adjective. Fem. *-rī*; masc. sing. obl. and plural, *-rē*. [LSI pp. 496-498]

*Adjectives*: All adjectives except those ending in *-a* are indeclinable. Those ending in *-ā* exactly follow the rules of Hindī. Comparison is formed, as in Hindī. [LSI p. 498]

*Pronouns*: The nominative forms of first two personal pronouns are; *au*, 'I'; *hamē*, 'we'; *tū*, 'thou'; *tumē*, 'you'. The demonstrative pronouns *ēh*, 'this' and *sē*, 'that' are also used as pronouns of the third person. In the oblique case they have feminine forms, thus *tēs-rā*, 'of him'; *tāā-rā*, 'of her'.

The relative pronoun is *jō*. The interrogative pronouns are *kun*, 'who?' and *kah*, 'what?'. The indefinite pronouns are *kōi*, 'anyone, someone'; *kuchh*, 'anything, something'.

[LSI pp. 498-500]

*Verbs : Auxiliary verbs and verbs substantive :* The present tense of the verb substantive is conjugated as follows :

'I am', etc.

Sing.	Plur.
1. <i>ōssū</i>	<i>ōssū</i>
2. <i>ōssō</i>	<i>ōssō</i>
3. <i>ōssō</i>	<i>ōssō</i>

The past is *thā* ~ *thiya*, fem. *thī*; plur. *thē* ~ *thiyē*, fem. *thī*. It does not change for person, being treated exactly as in Hindi. There is a negative verb substantive *nīhai*, 'I am not', not changing for person or number.

Corresponding to the Hindi *hōnā*, we have *ōnā*, 'to become, to be'. Its past participle is *ōā*, and its present is :

Sing.	Plur.
1. <i>ōū</i>	<i>ōū</i>
2. <i>ō</i>	<i>ō</i>
3. <i>ō</i>	<i>ō</i>

*Active verb :* The infinitive or verbal noun, is formed by adding *-nā* (*-nā*) to the root; thus, *ṭipnā*, 'to strike'; *baṇnā*, 'to become'.

The present participle is formed by adding *-dā* to the root as in *ṭipdā*, 'striking'. If the root ends in a vowel, an *n* is inserted, as in *ōndā*, 'being'.

The past participle is formed by adding *-ā* ~ *-yā* to the root. Thus, *ṭipā* ~ *ṭipyā*, 'struck'.



The imperative singular is the same in form as the root. Thus, *tip*, 'strike thou'. Its plural takes *ō*. Thus, *tipō*, 'strike ye'.

The present indicative, also used as a present subjunctive, is thus conjugated :

'I strike, I may strike', etc.

	Sing.	Plur.
1.	<i>tipu</i>	<i>tipu</i>
2.	<i>tipō</i>	<i>tipō</i>
3.	<i>tipō</i>	<i>tipō</i>

The future is conjugated as follows :

'I shall strike', etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>tipūē</i>	<i>tipūē</i>	<i>tipūē, tipmē</i>	<i>tipmī</i>
2.	<i>tipḷa</i>	<i>tipḷi</i>	<i>tipḷē</i>	<i>tipḷi</i>
3.	<i>tipḷa</i>	<i>tipḷi</i>	<i>tipḷē</i>	<i>tipḷi</i>

The past is formed exactly as in Hindi, the past participle being used for all persons, with appropriate changes of gender and number. In the case of transitive verbs the construction is passive, with the subject of the agent case.

Causals are formed as in Hindi. Thus, *sunānā*, 'to cause to hear'.  
[LSI pp. 501-505]

## LIST OF SELECT STANDARD WORDS AND PHRASES

<i>English</i>	<i>Jaunsarī</i>	<i>Sirmaurī</i> (Dhārṭhi)
one	ēk, ēkō	ēk
two	dui	dū
three	tīn	tīn
four	chār	chār
hand	hāth, ātha	āth
foot	gōḍō, bāgnī, lāt	lāt
head	mūḍ	mūḍ
a father	bābā	ēk bāp
of a father	bābā-kā	ēkī bāpū-rā
to a father	bābā-kh	ēkī bāpū-rā
two fathers	dui bābā	dū bāpū
I am	hāū ū, ō	ā asū (ōsū)
thou art	tū ē	tū asē
he is	sō au, ō hō	sē asa
we are	ām ō, ā	hām asa
you are	tum au, ō	tum asa
they are	sōjē au, ō	sē asa
I was	hāū thā	ā thiyā
thou wast	tū thā	tū thiyā
he was	sō thā	sē thiyā
we were	ām thē	hām thiyē

## IN JAUNSĀRĪ, SIRMAURĪ, BAGHĀṬĪ

*Sirmauri* (Giripārī and Biśsau)*Baghaṭī*

ek

ēk

dū

dō

chōn

tīn

chār

chār

hāth

hāth

gagnā

lāt

mūd

mūd

bābā

bāo

bābē-rā

bāo-rā

bābē-rī tāī

bāo-dē

dū bābē

dō bāo

āw sū, ~ sa

āū ōssū

tū sa

tū ōssū

sē sa

sē ōssō

amē sa

hamē ōssū

tuē sa

tumē-ōssū

sē sa

sē ōssō

āw thā

āū thā

tū thā

tū thā

sē thā

sē thā

amē thē

hamē thē

<i>English</i>	<i>Jaunsarī</i>	<i>Sirmaurī (Dhārthi)</i>
you were	tum thē	tum thīyē
they were	sōjē thē	sē thīyē
I shall be	hāū hōmā	ā ōwē
I beat	hāū mārū	ā ṭipū
thou beatest	tū mārē	tū ṭipē
he beats	sō mārō	sē ṭip ; ṭipō
we beat	ām mārū	hām ṭipū
you beat	tum mārō	tum ṭip ; ṭipō
they beat	sōjē mārō	sē ṭip ; ṭipō
I beat (past)	mē mārā	mē ṭipā
thou beatest (past)	tē mārā	tē ṭipā
he beat (past)	ṭipē mārā	tēṇiyē ṭipā
we beat (past)	āmē mārā	hāmē ṭipā
you beat (past)	tūō mārā	tumē ṭipā
they beat (past)	tī wē mārā	tinē ṭipā
I shall beat	hāū mārma	ā ṭipūē

<i>Sirmauri</i> (Giripāri and Biśsau)	<i>Baghati</i>
tūẽ the	tumẽ the
sẽ the	sẽ the
ōulā	aũ oũẽ
ãw pitũ sũ, ~ sa	aũ tipũ
tũ pitẽ sa	tũ tipõ
sẽ pit sa, pitẽ sa	sẽ tipõ
ãmẽ pitũ sa, pitẽ sa	hamẽ tipũ
tũẽ pit sa, pitẽ sa	tũmẽ tipõ
sẽ pit sa, pitẽ sa	se tipõ
maũ (~ mã, mãi) pitā	mõẽ tipā ~ (tipyā)
tã pitā	tõẽ tipā (tipyā)
tẽnẽ pitā	těnnẽ tipā (tipyā)
ãmẽ pitā	hamẽ tipā (tipyā)
tũẽ pitā	tumẽ tipā (tipyā)
těniẽ pitā	tinnẽ tipā (tipyā)
ãw pitũla	aũ tipũẽ
	[LSI pp. 529-547]



## THE KIŪṬHALI GROUP

The Simla Hill states are bounded on the north by the river Satlaj. Speaking roughly, the southern half of the whole tract is occupied by Sirmur, Baghat and the adjoining parts of Patiala. The northern half has in its centre the state of Keonthal and the Śrīnagar thānā of Patiala. Here the language is Kiūṭhali, reaching from Baghat and Sirmur right upto the state of Bhajji lying along the south bank of the Satlaj.

West and east of this central Kiūṭhali tract other Western Pahārī dialects are spoken, all of which are closely connected, and which may conveniently be classed together as the Kiūṭhali group. On the west, in the state of Nalagarh is Haṇḍūrī, and to the east, in order going eastwards, spoken in Eastern Keonthal, Kotkhai, and several adjoining and less important states, are Simla Sirājī, Barājī, Kīrnī, and Śōrāchōlī. Kōchi is spoken in the western part of the state of Bashahr, immediately to the north and north-east of Barājī and Śōrāchōlī.

Details regarding these dialects will be found in the following pages. All these dialects closely resemble each other, and the common main point of distinction is the method of forming the oblique case of masculine nouns ending in -a consonant. In Sirmaurī these end in -ē or -ō, in Baghātī in -ā, and in the languages of the Kiūṭhali group in -ō or -ō. [LSI p. 549]

## KIŪṬHALI

Kiūṭhali is properly the language of the state of Keonthal (Kiūṭhal) and is the principal language of the Simla Hill States. It is the vernacular language of Simla itself.

The state of Keonthal is scattered in various detached portions over the middle of the Simla Hills, and has, moreover, various subordinate states, such as Theog, Kotī and others. Kiūṭhali is

spoken in the main portion of the state immediately to the south-east of Simla, and also in the subordinate state of Koti. It is also spoken in the Śrinagar thānā of Patiala and in the states of Dhami and Bhajji as well as in the headquarters of Simla.

To its east Kiūṭhali has Sirmaurī, Simla Sirājī, Bararī, Kīrni, and Śōdhōchī, to its south Baghātī, to its west Haṇḍūrī, and to its north Sukēti, all of which are closely allied to Kiūṭhali.

The most striking peculiarities of Kiūṭhali are the termination -*ō* of the oblique form of masculine nouns ending in consonants, as compared with the -*a* of Baghātī and the -*ē* of Sirmaurī, and the use of -*hagē* as the postposition of the dative. [LSI p. 550]

The following is the brief grammatical sketch of the dialect :

*Pronunciation.* Kiūṭhali strongly resembles Sirmaurī in its phonetic system. There is the same pronunciation of *a* as the *ō* of 'hot', and of *ā*, at the end of a word, as *ō*. Both these are prominent features of Kiūṭhali. The use of *ō*, and sometimes *ū*, instead of a final *a* is also very common. Thus, we have both *chohtā* and *chohtō*, 'a son'. An initial *a* or *ā* is sometimes elided, as in *gīhī* (Hindī *angīthī*). A peculiar sound resembling a much prolonged German *ū*, as in *būhn* is met with. This sound also occurs in Kāshmirī. *H* is dropped as frequently as in the other Simla Hill dialects. So also aspiration of consonants, especially of sonants is sometimes dropped, as in *baī*, for *bhāī*.

*Ch* and *j* are pronounced as *tʃ* and a *z* (often *dʒ*), as in Piśācha languages. *R* occurs initially in words, which does not occur in other Indian languages. Thus, *rāmbī*, 'a weeding instrument'. Another noteworthy peculiarity is the frequent change of *t* (especially when representing an older *tr*) to *ch*, as in *chaun*, 'three' ; *chambā*, 'copper'. [LSI pp. 559-561]

*Nouns.* All nouns, without exception, have their agent and locative cases singular and plural, ending in -*ē*. Thus, *gōhrē*, 'by or in a horse, or by or in horses', from *gōhra*, 'a horse'.



Except in the nominative and vocative cases, all Kiūṭhali nouns have the plural the same as the singular. The only nouns in which the nominative plural is different from the nominative singular are masculine *tadbhavas* in *a* (ō) like *gōhrā*.

Case relations are indicated by postpositions. The oblique form itself can also be used without a postposition for any oblique case. The commonest postpositions are :

Accusative *-khē, -hagē, -gē*

Instrumental -same as the ablative. Sometimes the same as the agent.

Dative *-khē, -hagē, -gē, -rī tēi, -rī khatar*, 'to or for'.

Ablative *-dā (-dō), -hagō, -pha* 'from' ; *-sathī*, 'with'.

Genitive *-rā*.

Locative *-dā (-dō), -mājē*, 'in' ; *-pānde*, 'upon'.

[LSI pp. 561-564]

*Adjectives* : The rule for adjectives is the same as in Hindi.

*Pronouns* : The nominative forms of first two personal pronouns are ; *ā, āw*, 'I' *hamē, hāmē*, 'we' ; *tū, 'thou', tumē, tussē*, 'you'.

The demonstrative pronouns, *eh*, 'this', and *sē* 'that', are also used as pronouns of the third person. These have feminine and (in the singular) neuter forms. The relative pronoun *jō* and interrogative pronoun *kuṇ* 'who ?', are declined like the demonstrative pronouns.

[LSI pp. 565-568]

*Verbs* : *Auxiliary verbs and verbs substantive* : The present tense is thus conjugated :

'I am', etc.

Sing.	Plur.
1. <i>ōssū, āsū, ~ ū</i>	<i>ōssū, āsū, ū</i>
2. <i>ōssē, āsē, ai</i>	<i>ōssō, āsō, ō</i>
3. <i>ōssā, āssā, āsā, āsō, ā, ō</i>	<i>ōssā, āssā, āsā, āsō, au</i>

It will be seen that there are three sets of forms. The first commences with a short *ō*, followed by double *ss*, the second commences with *ā*, followed by a single *s*, and the third is a simple vowel or diphthong. In the third person the termination may be either *-ā* ~ *-ō*, according to the general law, that final *-ā* ~ *-ō* are interchangeable, but the usual forms are *ōssō*, *āsa*, *ā* and *ō*. There is a negative form of the present, *nīh*, *ānhi*, which is the same for all persons of both numbers.

The past is *thia* ~ *thā*; plur., *thiē* ~ *thē*; fem. (both numbers) *thi*. Like the Hindi *thā* it does not change for person.

*Active verb*: The infinitive or verbal noun is formed by adding *-nū* (~ *-nu*) to the root. Thus, *tipnū* ~ *tipnu*, 'to strike'.

The past participle is formed by adding *-da* or (*-dō*) to the root. Its oblique masculine ends in *-dē*, and its feminine in *-di*. Thus, *tipda*, 'striking'.

The past participle is formed by adding *-a* (~ *-ō*) to the root. Thus, *tipa* (*tipō*), 'struck'.

The second person singular of the imperative is the same in form as the root. The second person plural adds *-ō* (~ *-ā*). Thus, *tip*, 'strike thou'; *tipō* (~ *tipā*), 'strike ye'.

The present indicative is conjugated as follows:

'I strike,' etc.

Sing.	Plur.
1. <i>tipū</i>	<i>tipū</i>
2. <i>tipē</i>	<i>tipō</i> , <i>tipā</i>
3. <i>tipō</i> , <i>tipā</i>	<i>tipō</i> , <i>tipā</i>

A present definite may be formed by adding the verb substantive to the simple present, as in *tipō ōssō*, 'he is striking'; but more usually it is formed by adding *lage rōa* either to the present participle or to the oblique form of the infinitive.

The future is conjugated as follows. It changes for gender :

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>tipūḍ, tipūṁḍ</i>	<i>tipūṁ, tipūṁḍ</i>	<i>tipūṁḍ</i>	<i>tipūṁṁ</i>
2. <i>tipēla (-lō)</i>	<i>tipēlī</i>	<i>tipōlē</i>	<i>tipōlī</i>
3. <i>tipolā (-lō)</i>	<i>tipolī</i>	<i>tipōlē</i>	<i>tipōlī</i>

The past tense is formed exactly as in Hindi. The past participle alone is used. In the case of transitive verbs, the participle is passive, and the subject is put in the case of the agent, exactly as in Hindi. Thus, *mōḥ tipū*, 'he was struck by me'. *mōḥ tipī*, 'she was struck by me', and so on.

The passive voice is formed as in Hindi, with *zāṇu*, 'to go', as in *ā tipū zāṇu*, 'I am being beaten', but it is seldom used.

Causal verbs, are, as a rule, formed by adding *-au* to the root. Thus, *tipaunū* (with the *i* shortened), 'to cause to strike'.

[LSI pp. 568-574]

## HANDURĪ

The word 'Haṇḍūrī' means literally, the language of the state of Hindur or Nalagarh, lying immediately to the south-west of the rest of the Simla Hill States. But it is not the language of the whole of the state, and it is also spoken in other states adjoining.

In Nalagarh itself two languages are spoken. To the west there is the Pōwādhī Pañjābī of the plains. In the east the language is Haṇḍūrī, which is also spoken in the state of Mailog, lying to the east of Nalagarh.

To the north-east of Nalagarh and to the north of Mailog lie the states of Baghal and Kunhiar. Here the language is Baghaḷī.

It is only Haṇḍūrī, but more mixed with Pañjābī. It is, in fact, a transition dialect showing Haṇḍūrī merging into the Kahlurī Pañjābī of Bilaspur.

Haṇḍūrī itself is a transitional form of speech. It is a mixture of Kiūthali and Pañjābī, and a very brief notice will suffice to show its character. [LSI p. 586]

*Nouns.* Nouns may be declined as in Kiūthali with the plural generally the same as the singular, and with masculine nouns, like *ghar*, ending in consonants, making the oblique form in -ō (*gharō*), or they may be declined as in Pañjābī with an oblique plural in -ā, as in *hāriyā-khē*, 'to the servants'.

The agent case generally takes the Pañjābī postposition -nē, but sometimes, we have the Kiūthali termination -ē as well, as in *putē-nē*, 'by the son'. The locative may end either in the Kiūthali -ē, or may be formed as in Pañjābī. The postposition of the dative-accusative is the Kiūthali -khē, with -gē for a variety. The postposition -jō is also used for the same cases. The usual postposition of the ablative is -tē, as in *kuz-tē*, 'from the well', or -thē. The genitive almost always has the Kiūthali -rā, but sometimes we find the Pañjābī -dā.

*Pronouns.* The nominative forms of first two personal pronouns are *hāñ*, 'I'; *aśē*, 'we'; *tñ ~ tū*, 'thou'; *tusē*, 'you'. For the demonstrative pronouns, we have *ē*, 'this', and *sē*, ~ *o*, 'that'. As usual, these are also used as pronouns of the third person. The relative pronoun is *jō*. 'Who?' is *kiō* and 'what?' is *kya*.

*Verbs.* As regards verbs, the verb substantive is the same as in Pañjābī, but *hē ~ hai* may also be used for any person of either number. *Nihñ*, is 'I am not'.

The principal parts of the verb *mārna*, 'to strike', are as follows:

Present participle *mārda*; past participle *mārēya ~ mārya*.

Imperative 2. Sing. *mār*; plur., *mārō*.

Old present Sing. 1. *mārū*, 2. *mārē*, 3. *mārē*; plur. 1. *mārē*, 2. *mārō*, 3. *mārē*.

The future is :

Masc. Sing. 1. *mārūga*, 2. *mārga*, 3. *mārga*; plur. 1. *mārgē*, 2. *mārōgē*, 3. *mārgē*.

The past tenses are formed as usual from the past participle.

[LSI pp. 586-587]

### SIMLA SIRĀJĪ

In the difficult mountain country, known as Sirāj, comprising the east of the main portion of Keonthal state, including the small states of Theog and Ghund and part of Punur, part of the state of Kumharsain, the states of Darkoti, and Balsan, the Kaneti tract of the state of Bashahr, and most of the British tract of Kotkhai, the dialect spoken closely resembles standard Kiūṭhali. To distinguish the dialect spoken here from the Sirāji of Kulu, we may call it Simla Sirājī. [LSI p 593]

The following are the points in which it differs from the standard Kiūṭhali :

*Pronunciation.* As in Sirmauri, a final -i very often becomes -ē. It is especially common in the case of feminine nouns. There is the same interchange of final -ō and -ā that we have observed in Kiūṭhali, as in *dō* ~ *dā*, the sign of the ablative case, but the *ō* termination is much more common.

*Nouns.* The declension of nouns is nearly the same as in Kiūṭhali. The only important difference is that masculine nouns ending in a consonant often have an oblique form in -ō instead of -ō. Thus, the oblique form of *dēs*, 'a country', is either *dēsō* ~ *dēsō*. The postpositions of the dative are -*kē* ~ -*kō* instead of *kha*, and *agē* instead of *hagē*.

*Pronouns.* The nominative forms of first two personal pronouns are ; *ā*, 'I' ; *tū*, 'thou', *ē*, *aimū*, *ēñ*, 'we', *tūē*, 'you'. As usual, the demonstrative pronouns *ēh*, 'this' ; and *sē*, 'that' are used as pronouns of the third person. The relative pronoun is *jō*. 'What ?' is *kā* instead of *kah*, and 'anything' is *kichh* instead of *kuchh*.

*Verbs.* The verb substantive is thus conjugated in the present tense :

'I am,' etc.

	Sing.	Plur.
1.	<i>ū</i>	<i>ū</i>
2.	<i>ai</i>	<i>ō</i>
3.	<i>au, ō, ō</i>	<i>au, ō, ō</i>

Or *sō*, *ōsō* ~ *ōsō* may be used for any person of any number as in Biśsau dialect of Sirmaurī.

The past is *tā* ~ *thā*, fem. *tī* ~ *thī*, etc.

The conjugation of the present differs slightly from the standard. It is :

'I beat', etc.

	Sing.	Plur.
1.	<i>pīū</i>	<i>pīū</i>
2.	<i>pīā</i>	<i>pīō</i>
3.	<i>pīō</i>	<i>pīō</i>

Similarly, the future masculine is :

'I shall beat', etc.

	Sing.	Plur.
1.	<i>pīūla</i>	<i>pīūmē, pīūmē</i>
2.	<i>pīāla</i>	<i>pīōlē, pīlē</i>
3.	<i>pīēla, pīlē</i>	<i>pīōlē, pīlē</i>

[LSI pp. 593-595]

## ŚORACHŌLĪ

Śorāchōlī is the Pahārī dialect of the Thakurate of Rawain,—a portion of the Keonthal state. The Thakurate is situated immediately to the east of the Barāṇ Pargana of Jubbal.

As Śorāchōlī is closely connected with Sirājī, it will be sufficient to give a brief account of the principal points in which the grammar differs from that standard Kiūṭhālī. [LSI p. 602]

*Pronunciation.* The interchange of *i* and *e* is extremely common; thus we have *pañchārē dīnē*, 'a feast was given'. Similarly, the confounding of vowels *a*, *o*, and *u* is very common. The termination of the genitive is either *-rō* ~ *-rā*, and that of the ablative is *-da*, *-dō*, *-dū*. The elision of initial *h* is very common. Thus, *hamē* ~ *amē*, 'we'. As example of the metathesis of the consonant *h*, we have *ahṭh*, 'a hand'.

*Nouns.* In Kiūṭhālī the oblique form of masculine nouns ending in consonants is made by adding *-ō*. Thus, *gauhr*, 'a house', obl. *gauhrō*. In Sirājī this *-ō* often becomes *-ō*, and this is also the case in Śorāchōlī. The postpositions closely resemble those of the standard. The genitive takes *-rā* (*-rō*) as usual. For the instrumental there is *kōrī* (*kōrē*), as, in *rōṣṭē kōrī bānh*, 'bind (him) with ropes'. For the ablative, besides *-da* (*-dō*, *-dū*), there are *khu* and *kiu*. For the locative there is the usual *-da* (*-dō*).

*Pronouns.* The nominative forms of the personal pronoun are; *ā*, *āṛ*, 'I'; *hamē*, *amē*, 'we'; *tū*, 'thou'; *tumē* 'you'. The demonstrative pronoun 'this' is *ē* and that is *sē*, *sō*. The relative pronoun is *juē* or *jō*. *Ka* is 'what?'.

*Verbs.* The verb substantive has many forms for the present. The following have been noted:

'I am', etc.

Sing. and Plur.

1. *ōsū*, *āsū*, *sū*

2. 3. *ōsō*, *sō*, *ōsō*, *sō*, *āsā* (*ō*), *sā*, *ō*, *ō*

The singular and plural are the same, and so are the second and third persons. The past is *thō ~ thiyo*.

The active verb shows few irregularities, and most of these are matters of spelling.

The present tense is thus conjugated :

'I strike', etc.

Sing.	Plur.
1. <i>piṭu</i>	<i>piṭu, piṭe</i>
2. <i>piṭo</i>	<i>piṭo, piṭe</i>
3. <i>piṭo, piṭo, piṭa</i>	<i>piṭo, piṭe</i>

The above are the forms noted. There are doubtless others also. The following forms have been noted for the future masculine :

'I shall strike', etc.

Sing.	Plur.
1. <i>piṭulo</i>	<i>piṭule</i>
2. <i>piṭlo</i>	<i>piṭele</i>
3. <i>piṭlo</i>	<i>piṭle</i>

The past is quite regular.

[LSI pp. 602-604]

## KOCHI

In the western half of the state of Bashahr, the language spoken is Aryan, and towards the east the language is the Tibeto-Burman Kanāw<sup>a</sup>rī or Kanaurī, and other connected forms of speech. There are doubtless many Aryan dialects spoken among the western mountains and these are all grouped together by the local tradition under the name of Kōchī.



The brief grammatical sketch given below is presumably based on the dialect spoken near Rampur, which is a form of Kiūṭhali, closely allied to Simla Sirāji and Śōrāchōli. It shows a few traces of the influence of the Kulu Sirāji spoken on the other side of the Satlaj, such as the use of the postposition *-lə* for the dative, but these are of small importance, and Kōchi must certainly be classed as a form of Kiūṭhali. [LSI p. 613]

*Pronunciation.* As regards pronunciation the facts are much as in Sirāji. Thus there is the frequent interchange of *ɛ* and *i*, as in *ghōrchi* ~ *ghōrchɛ*, 'property'. So also, there is the interchange of *a*, *o* and *u*. As in Kiūṭhali, the aspiration of the initial aspirated consonant is transferred to the end of the first syllable. An initial *y* is liable to be dropped, as in *ad* for *yad*, 'memory'.

*Nouns.* In the declension of nouns we have the occasional Sirāji change of *-o* to *-ō* as in *mānsō-rɛ*, 'of a man'. In other respects the oblique form is made as in Kiūṭhali.

In addition to the usual Kiūṭhali postpositions, we may note *-lə*, 'to'; *wilɛ*, 'near'; *-māji*, 'with, together with' and *-kōrɛ* ( ~ *kōri*), 'with, by means of'.

*Pronouns.* There are several forms differing slightly from those found in standard Kiūṭhali. Thus, we have *hau* or *hā*, 'I'; *tū*, 'thou'; *ɛ* or *yah*, 'this'. *Kā* is 'what?' and *kichh*, 'anything'.

*Verbs.* The verb substantive in the present tense is *sō* ~ *asō*. This verb has also a present participle *āsō*, and a conjunctive participle *āsiyō*, with which forms we may compare the Kashmiri *asun*, 'to be', which is conjugated throughout.

The imperfect is *thā*, etc., as usual.

The conjugation of the active verb calls for few remarks, as it is practically the same as in Kiūṭhali. [LSI pp. 615-616]

## LIST OF THE STANDARD WORDS AND SENTENCES

<i>English</i>	<i>Kiūṭhali</i>	<i>Haṇḍuri</i>
one	ēk	ēk
two	dō	dō
three	chaun	tin
four	tsār	chār
hand	hāth	hāth
foot	lāt	pair
head	mūṇḍ	sir
a father	bāpū	bāo
of a father	bāpū-rā	bāo-rā
to a father	bāpū-khē, hāgō	bāo-khē
two fathers	dō bāpū	dō bāo
I am	ā ōssū, āsū	hā ū hē
thou art	tū ōssē, āsē	tñ hē
he is	sē ōssā, ōssā, āsā, āsō	sē hē
we are	hamā ōssū, āsū	āsē hē
you are	tumē ōssō, āsō	tusē hē
they are	sē ōssā, ōssō, āsā, āsō	sē hē
I was	ā thā, thiyā	hāū thā
thou wast	tū thā, thiyā	tū thā
he was	sē thā, thiyā	sē thā
we were	hamē thē, thiyē	āsē thē
you were	tumē thā, thiyē	tusē thē

## FOR THE KIŪṬHALI GROUP

*Simla Siraji**Sērachōli*

ək

ək

dō

dui

chaun

chīn

chār

chār

hath

ahth

lāt

bāgnē

mūd

mūd

bāba

bābu

bābē-rā

bābū-rā

bābē-ka

bābu-khē

dō bābē

dui bābū

āũ sō, ōsō, ōsō

aũ ōsū, āsū, sū

tū ai, sō, ōsō, ōsō,

tū ōsō, sō, āsā, sā

sē au, ō, ō, sō, ōsō, ōsō,

sē, ōsō, sō, āsā, sā

ē ū, sō, ōsō, ōsō

amē, ōsū, āsū, sū

tūē ō, sō, ōsō, ōsō

tumē ōsō, sō, āsā, sā

sē au, ō, ō, sō, ōsō ōsō

se ōsō, ōs, āsā, sā

ā ta, thā

aũ thō

tū tā, thā

tu thō

sē tā, thā

sē thō

ē tē, thē

amē thiē

tūē tē, thē

tumē thē

<i>English</i>	<i>Kiūthali</i>	<i>Haṇḍari</i>
they were	sē thē, thīyē	sē thē
I shall be	ā ōhūmā	hāū hūga ōga
I beat	ā ṭipū	hāū mārū
thou beatest	tū ṭipē	tū mārē
he beats	sē ṭipā, ṭipō	sē mārē
we beat	hamē ṭipū	āsē mārē
you beat	tumē ṭipā, ṭipō	tusē mārō
they beat	sē ṭipā, ṭipō	sē mārē
I beat (past)	mōē ṭipā	mē mārēya
thou beatest (past)	tōē ṭipā	tē mārēya
he beat (past)	tiniē ṭipā	tiniyē mārēya
we beat (past)	hamē ṭipā	āsē mārēya
you beat (past)	tumē ṭipā	tusē mārēya
they beat (past)	tihnē ṭipā	tinē mārēya
I shall beat	ā ṭipdā lagā-rōa	hāū marūga

*Simla Sirajī**Sōrachōli*

sē tē, thē

sē thē

ā hula

aū ōulō

ā pītu

aū pītu

tu pītē, pītā

tū pītō

sē pītō

sē pītō

ē pītū

āmē pītē

tūē pītō

tumē pītē

sē pītō

sē pītō

mōē pītā

mūī pītō

toē pītā

tūī pītō

tēnnē pītā

tīnī pītō

ē pītā

āmē pītō

tūē pītā

tumē pītō

tīnē pītā

tīnē pītō

ā pītula

aū pītulo

[LSI pp. 627-645]



## THE SATLAJ GROUP

The hill country between the river Bias and the river Satlaj, known as Kulu Siraj, consists of a high range dividing two systems of valleys,—one feeding the former and the other the latter river. The northern, or Bias, system of valleys is known as Inner Siraj, and the southern, or Satlaj system is known as Outer Siraj.

The language spoken across the Satlaj in Outer Siraj is closely allied to that spoken in the portion of the south side of the Satlaj valley opposite Outer Siraj, and including the state of Sangri, parts of Keonthal and Kumharsain, a small portion of Bashahr and the Kotgarh *'alāqa* of Simla, and, for convenience of reference, these two are put together as forming the Satlaj Group.

The language of Inner Siraj, on the Bias side of the watershed, is different, and is allied to Kuḷui.

The Satlaj group forms a linguistic stepping stone between the languages of the Simla Group and those of Kulu Group. It consists, as explained, of two dialects, viz. Šödōchī spoken south of the Satlaj, and Outer Sirājī spoken north of the river. The following is the brief grammatical sketch of Šödōchī. The points where outer Sirājī differs have been noted, [LSI pp. 647-648]

*Pronunciation.* The pronunciation of Šödōchī and Outer Sirājī follows the usual Western Pahārī lines. *ā* is almost always pronounced as the *ō* in hot. There is the same continual change of a final *ā* to *ū* or *ō*. Unlike, however, the other Simla dialects, the vowel *ō*, whether original or a secondary development, is always changed to *au* when final, and often undergoes the same change when not final. Thus, the Hindi *hōnā*, 'to become', is represented in Šödōchī by *aunau* or *auhnau*.

*Ch* often becomes *ts*, as in *chhoṭu* or *tshoṭu*, 'a son', and similarly *j* becomes *z*, as in *uz unau*, for *ujunau*, 'to arise', or *dz*, as in *dzibh*, for *jibh*, 'the tongue'. *H* is often dropped, as in *oṭnau*, 'to go to one side', Hindi *haṭna*. Sometimes the *h* is

retained, but is placed after the vowel which it originally preceded, as in *aunau* or *auhṇau*, the Hindi *hōnā*, 'to become'. The same is the case with aspirated sonant consonants. *T* (especially when representing an older *tr*), as usual, is liable to be changed to *ch*. Thus, we have *chaun*, 'three'; *rach*, Hindi *rāt*, 'night'. [LSI p. 652]

**Nouns.** A very common termination of nouns and adjectives is *tau* (or *ṭrau*) added without changing the meaning. Thus, we have *bahrtau*, 'a load', Hindi, *bhar*.

The declension of nouns as a whole closely follows that of the Simla dialects, but there are divergencies of importance.

The genitive termination *-rō* of Simla drops its initial *r*, and becomes *au* (or *b*), which is added, like a true termination, to the main word. Thus, the genitive of *gauhr*, 'a house', is *gauhrau* or *gauhrō*, and of *tshōṭi*, 'a girl', *tshōṭiau*. In the case of nouns ending in *-au* (*-ā*, *-ō*) or *-ū*, the termination of the nominative is dropped, and the genitive (singular or plural) termination is *-əau*, that of the agent being *-əyai*. Thus, from *gōhṛau*, 'a horse', the genitive (singular or plural) is *gōhṛəau* (*gōhṛəō*), and the agent (singular or plural) *gōhṛəyai* (*-əyē*).

The other cases, as elsewhere, are formed with postpositions added to an oblique form. The postpositions of the dative-accusative is *-lai* (of which *-lē* and *-lē* are variants), or *-kē*. That of the locative is *-dā* or *-dī*, though sometimes, in the parable, we come across the Kiñṭhali adjectival *-dō*. For the ablative the postposition is *-kā*, or *-thakā*, *-mā* means 'from in'.

[LSI pp. 652-654]

**Pronouns.** The nominative forms of the first two personal pronouns are; *mū* (o.s. *hū*) 'I'; *hamē*, *hāmē*, 'we'; *tū*, 'thou'; *tumē*, *tāmē*, 'you'. In the nominative plural, the final nasal may be omitted.

The demonstrative pronouns, also used as pronouns of the 3rd person, have three genders in the singular, when used as substantives. When used as adjectives, the masculine form is used



whatever may be the gender of the noun with which they are in agreement. The nominative singular forms are ; *jau* (*jō*), *ēu*, *ēh* (o.s. also *ē*), 'this', *sau* (*sō*) *sai* (*sē*) (o.s. also *ōh*)

The interrogative pronoun is *kun*, 'who?'. Its neuter is *kai* (*kē*) and the relative pronoun is *dzau* or *dzun*, 'who'.

[LSI pp. 654-655]

*Verbs : Auxiliary verbs and verbs substantive.* The verb substantive in the present takes the form *a*, *āsā*, or (o.s.) *āssa*, all of which are used for all persons of both numbers. In the first person singular and plural, we also find the form *ā*. O. s. has also *ā* in the first person singular.

The past tense is *tau* (*-tō*), plur. *tai* (*-tē*) ; fem. sing. and plur. *ti*. A negative verb substantive is *nēhī ainthi*, 'I am not'. It does not change for number or person.

*Active verb.* The infinitive is formed by adding *-nau* (*-nā*, *-nō*) ; thus, we have, *piṭnau* (*-nā*, *-nō*) 'to strike'.

The present participle is formed by adding *-dau* (*-dā*, *-dō*) ; thus, *piṭdau* (*-dā*, *-dō*), 'striking'. The past participle is formed by adding *-au* (*-ā*, *-ō*) ; thus *piṭau* (*-ā*, *-ō*), 'struck'.

The second singular imperative is the same as the root ; thus, *piṭ*, 'strike thou'. The second plural is formed by adding *-au* (o.s. *-ā*) ; thus, *piṭau* (o.s. *piṭā*), 'strike ye'.

The present is used both as a present indicative and as a present subjunctive, and in Outer Siraj as a future. It is conjugated as under :

'I strike, I may strike (o.s. I shall strike)', etc.

Sing.	Plur.
1. <i>piṭu</i>	<i>piṭi, piṭa</i>
2. & 3. <i>piṭa</i>	<i>piṭa</i>

A definite present may be formed with the past participle of the verb *lagṇau*, and the present participle, as in *mū piṭḍau lagau aundau*, 'I am beating', equivalent to the Hindi *mai māṛta laga hota (hū)*.

The future is thus conjugated :

Sing.	Plur.
1. <i>piṭmū, piṭu</i>	<i>piṭmē, piṭi, piṭa</i>
2. <i>piṭa</i>	<i>piṭa</i>
3. <i>piṭa</i>	<i>piṭa</i>

It will be seen that this tense is the same as the present, except that it has additional forms in the first person singular and plural.

The past tenses are formed from the past participles as usual.  
and need no remarks. [LSI pp. 655-657]

STANDARD LIST OF SELECT WORDS AND  
PHARASES IN THE SODOCHI DIALECT

<i>English</i>	<i>Sodochi</i>
one	ek
two	dōē, dōi
three	chaun
four	tsār
hand	hātth
foot	lāt
head	mūnd
a father	bab
of a father	babō
to a father	bābā-lai
two fathers	dōē bab
I am	mũ ā, ā, āsā
thou art	tū ā, āsā
he is	sō ā, āsā
we are	hamē ā, ā, āsā
you are	tumē ā, āsā
they are	sai ā, āsā
I was	mũ tau
thou wast	tū tau
he was	sō tau

<i>English</i>	<i>Sōdochi</i>
we were	hamē tai
you were	tumē tai
they were	sai tai
I shall be	mū aumū
I beat	mū piṭu
thou beatest	tū piṭa
he beats	sō piṭa
we beat	hamē piṭi, piṭa
you beat	tumē piṭa
they beat	sai piṭa
I beat (past)	maī piṭau
thou beatest (past)	taī piṭau
he beat (past)	tinī piṭau
we beat (past)	hamē piṭau
you beat (past)	tumē piṭau
they beat (past)	tinē piṭau
I shall beat	mū piṭmū

[LSI pp. 663-667]

## KULU GROUP

In Kulu and Siraj Tahsils of Kulu subdivisions of the Kangra district, except a few isolated spots such as Malana in Kulu, the language spoken belong to the Western Pahārī Group. The principal river of the Kulu Tahsil is the Bias. The river Sainj, running east to west, joins the Bias at Lārjī, near the western boundary of the subdivision.

Siraj lies between the Sainj and, on the south, the Satlaj. It is cut into a northern and southern half by the Jalori or Suket range. The northern portion being known as Inner Siraj, and the southern as Outer Siraj. The language of Outer Siraj forms a member of the Satlaj Group of languages, and has been described above. The language of Kulu proper is known as Kuḷuī or Kuḷuhi. That of the Inner Siraj is known as Inner Sirājī. In the valley of the Sainj, there is a distinct dialect, akin to Inner Sirājī, which Mr. Graham Bailey names Sainji. [LSI p. 669]

## KUḶUĪ

This dialect is spoken in Kulu proper, i.e. in the Kulu Valley on the Upper Bias. It possesses most of the peculiarities of the Western Pahārī dialect already described, but presents a few independent features. Although it has the usual Western Pahārī tendency to pronounce *a* like the *o* in 'hot', and *ā* like *o* or *a*, this is not so universal as in the Simla Group. In the declension of nouns we may note that masculine nouns ending in a consonant have an oblique form ending in *-ə* or *-ā*, and that similar feminine nouns have an oblique form in *-i*. The postposition of the dative is *-lič*, and *-na* is used both for the locative and for the ablative. The word for 'he is' is *sā* or *hə*, and for 'he was', *tī* or *thā*. The distinguishing mark of the future tense is the consonant *l*, and the past participle usually ends in *-ā*, but sometimes in *-a*.

[LSI p. 670]

*Pronunciation.* There is a tendency to shorten long vowels, as in *hōth* or *hath*, 'a hand'; *kōnn*, instead of the Hindi *kān*, 'an ear'. A final long *a* of *tadbhava* masculine nouns, such as *ghōrā*, is often changed into *-ō* or *-ū*, but this is not so general as in the Simla dialects, in which the change is the rule.

The consonantal changes noted in the Simla dialects also occur in Kulūi, but are not so frequent. Final *s* is often changed to *h*, as in *brās* or *brah*, 'rhododendron'. Instead of initial *kh*, we have *chh* in the word *chhet*, 'a field'. As in the Simla dialects, there is a preference to the *ś*-sounds, instead of *s*. [LSI p. 673]

*Nouns.* As in the Simla Pahāri dialects, the plural is, as a rule, the same as the singular. The only exceptions are *tadbhava* masculine nouns in *-ā* and feminine nouns ending in a consonant. The former make the nominative plural by changing *-ā* to *-ē*; thus *ghōrā*, 'a horse'; *ghōrē*, 'horses'. The latter add *-ī* in the nominative plural. Thus, *bekū*, 'a sister'; *bekūī*, 'sisters'. The oblique cases of the plural are always the same as those of the singular.

The nouns have also a case of the agent singular or plural formed by adding *-ē* to the oblique form. But if the oblique form already ends, or can end, in *-ē*, this *-ē* is dropped before the *-ē* of the agent case; thus *ghōrā*, 'a horse', obl. form *ghōrē*, ag. *ghōrē*.

The cases are as usual, formed by postpositions added to the oblique form. These are, *rā*, 'of'; *bē*, 'to'; *rī tāī* or *rī tāē*, 'for'; *na*, 'from'; *na*, 'in'; *mōñjhē* or *māñjē*, 'in'; *mōñjhē-na*, 'from in'; *sōnghē*, 'with, together with, or with, by means of'; *aggē*, near, towards, to near'. The genitive postposition is, as usual, an adjective, being *-rā* when agreeing with a masculine singular noun in the form of the nominative. [LSI pp. 673-674]

*Pronouns.* The nominative forms of first two personal pronouns are; *haiū*, 'I'; *āsē*, 'we'; *tū*, 'thou'; *tussē*, 'you'. The demonstrative pronouns, which are also used as pronouns of the third person, are *eh*, 'this', and *sau*, 'that'. They have feminine forms in the singular of agentive and locative cases, but nothing corresponding to the neuter forms of the Simla dialects.

The relative pronoun is *jē* and interrogative pronouns are *kun*, 'who?' and *kī*, 'what?'. [LSI pp 675-676]

*Verbs : Auxiliary verbs and verbs substantive.* The present, 'I am', etc., is *sā*; plural *sā* or *sī* used for all persons. If the subject is feminine, *sī* may be optionally used in the singular. The negative verb substantive is *ng̃h athī*, 'I am not', etc., used for all persons of both numbers. The past tense, 'I was', etc. is *tī*, used throughout for both genders, both numbers, and all persons. Instead of *tī*, we may have *thā*, masc. plur. *thē*, fem. sing. and plur. *thī* used exactly as in Hindi.

*Active verb.* The infinitive ends in *-nā* (-*nā*) or *-nū* (-*nū*); thus, *hōnā* or *hōnū*, 'to be'.

The present participle ends in *-dā*, or after a vowel, in *-ndā*; thus, *mardā*, 'striking'. The past participle is usually formed by adding *-ū* to the root, but sometimes we have *-ā* instead of *-ū*. Thus, *mārū*, 'beaten'.

The second person singular of the imperative is the same in form as the root, and the plural adds *-ā*. Thus, *mār*, 'strike thou'; *mārā*, 'strike ye'.

The old present corresponding to Hindi *maĩ mā-ū*, seems to have fallen out of use. The ordinary present is, however, formed from it. The old form was *mārā*, for all persons, of both numbers, and the modern present is formed by adding the present of the verb substantive to this. Thus, *mārā-sā* (or *-sī*, etc.), 'I strike, thou strikest', etc. for all persons of both numbers. A present definite is formed by suffixing *-sā* to the present participle. Thus, *mārda sā*, 'I am striking', but the final *a*, in this case, is usually dropped, so that we get *mardas* (plur. *mardēs*; fem. *mardīs*), for all persons.

The future is thus conjugated :

'I shall strike', etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>māraū, mārnū</i>	<i>māraū, mārnū</i>	<i>māraū, mārnū</i>	<i>māraū, mārnū</i>
2.	<i>mārā</i>	<i>mārī</i>	<i>mārle</i>	<i>mārī</i>
3.	<i>mārā</i>	<i>mārī</i>	<i>mārle</i>	<i>mārī</i>

The tenses formed from the past participle, call for no remark. They are formed and used, exactly as in Hindi.

There is a distinct passive voice. In the infinitive, present participle, and future, *-i* is added to the root. Thus, *māriṇū*, 'to be beaten'; *māriṇā*, 'being beaten'; *haū māriṇū*, 'I shall be beaten'. For the other tenses, the past participle in *ā* seems to be used, as in *haū māṛā sā*, 'I am beaten'. The passive is often employed to express ability, as in *māriṇā-sā*, 'it can be struck, i.e., striking is possible'. [LSI pp. 676-679]

### INNER SIRĀJĪ

The following is the brief grammatical sketch of the dialect :

*Pronunciation.* The pronunciation is the same as in the Simla dialects. There is the same sound of *a* as the *ō* in 'hot', and as in Simla, a final *a* is absolutely interchangeable with *ō*. It is also, as in Outer Sirājī and Šōdhōchi, equally interchangeable with *au*. When we have *s* in Hindi, we often have, as usual, an *ś* pronounced as *sh* in Inner Sirājī, as in *śōbhla*, 'good'.

[LSI p. 689]

*Nouns.* The nominative plural is usually the same as the nominative singular. But *tadbhava* nouns in *-ā* (*-ō*, *-au*, *-ū*) change the final *-ā*, etc. to *-ē*. Thus, *ghōṛā*, 'a horse', plur. *ghōṛē*. Feminine nouns ending in a consonant add *-ā* in the plural. Thus, *bhīṇ*, 'a sister', plural *bhīṇā*. The oblique form plural is always the same as the oblique form singular.

The agent case, which is also used as a locative, is generally formed in the case of masculine nouns by adding *-ē*, or by changing a final *-ā* (*-ō*, *-au*, *-ū*) to *-ē*. Thus, *ghōṛā*, 'a horse'; *ghōṛē*, 'by a horse, or by horses'. But in the case of feminine nouns the agent case is the same as the oblique form.

Most of the postpositions are the same as in the other Western Pabāṛī dialects and in Kuḷuī, but there are a few peculiar to Inner Sirājī. The following are the more common :

*-rā* (*-rō*, *-rau*), 'of',



-bē, 'to'. Also used for the accusative like the Hindi -ko.  
This is the same as in Kuḷui.

-rī tōnī, 'for, for the sake of'.

-mōñjē ~ -mōñjhē, 'in'.

-paraundē, 'on'.

-lēṛā, -nā, -kā, -āgē, 'from', and all also used to form an  
ablative of the instrument.

As usual the genitive postposition is an adjective.

[LSI pp. 689-690]

*Pronouns.* The nominative forms of the first two personal pronouns are ; *hā, hāñ*, 'I' ; *assē, hāmmē*, 'we' ; *tū*, 'thou' ; *tūsē, tōmme*, 'you'.

The demonstrative pronouns, which are also used as pronouns of the third person, are *tō, yē* 'this' ; *sau, sa*, 'that'. In the agentive and oblique neuter cases they have masculine forms. The demonstrative pronoun *sau*, when the object of a verb, is often attached as a termination to the verb which governs it, and then drops its final vowel, and becomes simply *s*. Thus, *dē-s*, 'give it'.

The relative pronoun is *dzō, dzun* and interrogative pronouns are *kun*, 'who ?, which ?' and *kē*, 'what ?'. [LSI pp. 691-692]

*Verbs : Auxiliary verbs and verbs substantive.* The present tense of the verb substantive is *āsā* or *sā*, 'I am, thou art', etc., which does not change in conjugation, being used for all persons of both numbers and both genders. There is a negative verb substantive *nīh* (or *nēī*) *ādō*, '(I) am not'.

The past of the verb substantive is *thī*, 'I was, thou wast', etc., which like *āsā*, is immutable, and does not change for gender, number of person.

*Active verb.* The infinitive ends in -*nā* (-*nō, -nau*) ; thus, *tsiknā* (*tsiknō, tsiknau*), 'to strike'.

The present participle is formed by adding *-da* (*-dō*, *-dau*) to the root. Thus, *tsikdau* (*tsikdō*, *tsiknau*), 'to strike'.

The present participle is formed by adding *-da* (*-dō*, *-dau*) to the root. Thus, *tsikdau* (*tsikdō*, *tsikdau*), 'striking'. As in other Western Pahāri dialects, this participle is used in inceptive compounds, as in *tā khūsī kardē lāgē*, 'they began to make rejoicing', and also as an infinitive of purpose.

The past participle is formed by adding *-ā* (*-ō*, *-au*, *-ū*) to the root. Thus, *tsikā* (*tsikō* *tsikau*, *tsikū*), 'struck'. The terminations in *-au* and *-ū* are those most commonly used.

The second person singular of the imperative is the same in form as the root. The plural is formed by adding *-ā*. Thus, *tsik*, 'strike thou'; *tsikā*, 'strike ye'.

The old present or present subjunctive is conjugated as follows :

'I strike, I may strike', etc.

Sing.	Plur.
1. <i>tsikū</i> , <i>tsikū</i>	<i>tsikū</i> , <i>tsikū</i>
2. <i>tsikē</i>	<i>tsikā</i>
3. <i>tsikē</i>	<i>tsikau</i>

The future is formed by adding *-la* (*-lō*, *-lau*) to the root. Of these *-lau* is the most common. This changes for number and gender, but does not change for person. Thus, *tsiklau*, 'I (masc.), thou (masc.) or he will strike'; *tsiklē*, 'we, you or they (all masc.) will strike'. The feminine is *tsikli* for all persons of both numbers.

The present participle, without any auxiliary is used for the ordinary present, and changes for gender and number, but not for person. Thus, *tsikdā* (-dō, -dau), I (masc.) strike, thou (masc.) strikest', and so on. The masculine plural is *tsikdā*, and the feminine for both numbers is *tsikdi*.

The imperfect is formed by adding *thi* to the present participle, as in *hā tsikdau-thi*, 'I was striking'.

The tenses formed from the past participle call for no remark, they are made exactly as in Hindi. [LSI pp. 692-695]

### SAINJĪ

Sainji is closely connected with Inner Sirāji. Therefore only a brief account of the points in which it differs from that dialect is being given.

*Pronunciation.* The pronunciation of Sainji may be taken as, on the whole, the same as that of Inner Sirāji. There is a tendency to pronounce *a* or *ā* as *au*, even in the middle of a word. Thus, *kahā* or *kauhāu*, 'from'. The most noteworthy difference, however, is the Sainji tendency to drop final vowels. Thus, instead of the Inner Sirāji *ghōrē-ra*, Sainji has *ghōre-r*, 'of a horse'. [LSI p. 701]

*Nouns.* The result of the tendency to drop final vowels has reduced two postpositions namely *-rā* of the genitive, and *-bē* of the dative-accusative to being simple consonants, *r* and *b*, respectively. Before other postpositions the ordinary oblique form is used. The other postpositions are the same as in Inner Sirāji, except that those of the ablative are *āgā*, and *kā*, *kahā*, or *kauhā*. [LSI pp. 701]

*Pronouns.* The nominative forms of personal pronouns are, *hāu*, 'I'; *assē*, 'we'; *tū*, 'thou', *tāssē*, 'you'. The demonstrative pronouns are *ēō*, 'this', and *so*, 'that'. The remaining pronouns do not present important variations. [LSI pp. 702]

*Verbs : Auxiliary verbs and verbs substantive.* The present tense is *sā*, which, as in Inner Sirāji is immutable. It is often suffixed to another word and then drops its vowel, as in *kēs*, 'what is (your name)', for *kē-sā*. The negative verb substantive is *nāhī athī*, 'is not', and is also immutable.

The past tense is *tī* as in Kulūi, instead of the *thī* of Inner Sirāji. It is also immutable.

*Active verb.* The old present and present subjunctive is thus conjugated. It is the same in the singular and the plural, and the second and third persons are the same. :

'I may strike', etc.

Sing. and Plur.

1. *tsikū*

2. & 3. *tsikē*

The future has three forms, all different. It is not known, as to whether they all can be used with the same verb, but the terminations attached to the verb *tsiknā*, 'to strike' are being given here.

The first form changes the *-l* of the Inner Sirāji future to *-r*. We thus get the following, the singular and plural being identical :

'I shall strike', etc.

Sing. and Plur.

1. *tsikūr*

2. *tsikar*

3. *tsikar*

The second form distinguishes the singular from the plural, but in each number there is no distinction of person. Thus :

'I shall strike', etc.

1st, 2nd, and 3rd persons

Sing. tsika

Plur. tsiki

This form seems to be a derivative of the old present. This tense is often confounded with the future, and in Kāshmiri has lost its present signification and is only used as a future or as a present subjunctive.

The third form takes the *b* which is the distinguishing mark of the future in Eastern India. The same *b* also occurs in the Gawarbatī Pīśācha language. Only one example, viz., tsikub, 'I shall strike', is available.

[LSI pp. 703-704]

## LIST OF SELECT STANDARD WORDS AND SENTENCES FOR THE KULU GROUP

<i>English</i>	<i>Kulai</i>	<i>Inner Siraji</i>	<i>Saenji</i>
one	ek	ek	lek
two	dūi	dūi	dūi
three	trai, (in west Kulu) chin, chān	chēn	chin
four	chār	tsār	tsār
hand	hōth, hāth	hāth, hōth	hāth
foot	dzōngh, dzōngā	pair, khur	pair
head	munḍ	munḍ	munḍ
a father	bab	bāb	bābā
of a father	bābē-rā, bābā-rā	bābā-rē	babēr
to a father	bābē-bē, bābā-bē	bābā-bē	babab
two fathers	dūi bab	dūi-bāb	dūi babē
I am	haū sā, hē	hā sā, āsā	haū sā
thou art	tū sā, hē	tū sā, āsā	tū sā

he is	sau sã, hẽ	sau sã, ăsã	sõ sã
we are	ăssẽ sã, sã, hẽ	ăssẽ sã, ăsã	ăssẽ sã
you are	tussẽ sã, sã, hã	tussẽ sã, ăsã	tussẽ sã
they are	tẽ sã, sã, hã	tẽ sã, ăsã	tẽ sã
I was	hãũ thã, ti	hã thi	hãũ ti
thou wast	tũ thã, ti	tũ thi	tũ ti
he was	sau thã, ti	sau thi	sõ ti
we were	ăssẽ thẽ, ti	ăssẽ thi	ăssẽ ti
you were	tussẽ thẽ, ti	tussẽ thi	tussẽ ti
they were	tẽ thẽ, ti	tẽ thi	tẽ ti
I shall be	hãũ hõnũ	hã hõnũ, hõlũ	hãũ hõnũ, hõlũ
I beat	hãũ mără-sã	hã tsikdau	hãũ tsikdã
thou beatest	tũ mără-sã	tũ tsikdau	tũ tsikdã
he beats	sau mără-sã	sau tsikdau	so tsikdã
we beat	ăssẽ mără-sã	ăssẽ tsikdẽ	ăssẽ tsikdã

<i>English</i>	<i>Kulu</i>	<i>Inner Siraji</i>	<i>Sainji</i>
you beat	tussē mārā-sā	tussē tsikdē	tussē tsikdā
they beat	tē mārā-sā	tēā tsikdē	tēā tsikdā
I beat (past)	maĩ mānū	maĩ tsikū	mōē tsikū
thou beatest (past)	taĩ mānū	taĩ tsikū	tauē tsikū
he beat (past)	tēiē mānū	tū tsikū	tēōē tsikū
we beat (past)	assē mānū	assē tsikū	ahē tsikū
you beat (past)	tussē mānū	tussē tsikū	tussē tsikū
they beat (past)	tinhé mānū	tēā tsikū	tēā tsikū
I shall beat	haũ mānū	haũ tsikulau, tsikiau	haũ tsikūr, tsikū, tsikūb

[LSI pp. 705-713]



## THE MANDI GROUP

The state of Mandi lies between Kulu and the district of Kangra. Immediately to its south lies the state of Suket, which is separated from the Simla Hill states by the river Satlaj. The language of Mandi is called Maṇḍāḷī, and that of Suket is called Sukēṭī, the two being closely connected. The mountainous south-eastern portion of the Mandi is geographically a portion of the Kulu Siraj, but the language spoken here is Maṇḍāḷī slightly mixed with that language, and is called Maṇḍāḷī Pahāṛī. Maṇḍāḷī proper is spoken over the rest of the state.

[LSI p. 715]

While the language of Mandi is widely different from that of Kangra district, lying immediately to the west, in its general character, it does agree with it in a few points which we may here note. In all other points the western Pahāṛī character of Maṇḍāḷī is well preserved.

In pronunciation Maṇḍāḷī agrees with Kangra than with Kulu. There does not seem to be any tendency to pronounce the ordinary *a* like the *ō* of hot'. Thus, we have *ghar*, 'a house', not *ghōr*. The common Western Pahāṛī interchange of *a* with *ō* or *u* has not been noted in Maṇḍāḷī proper. The Western Pahāṛī changes of *ch* to *ts*, of *j* to *z* and of *t* (*tr*) to *ch* do not seem to occur. In all these Maṇḍāḷī agrees with Kāngṛī as against Western Pahāṛī. The distinguishing mark of the Maṇḍāḷī future is not the Western Pahāṛī *-lā*, but the Kāngṛī *-gha*. Compare the Inner Sirāji *tsik-ul*, 'I shall strike', with the maṇḍāḷī and Kāngṛī *mār-gha*.

[LSI p. 720]

## MANḌĀḶ

*Pronunciation.* As explained above standard Maṇḍāḷī has abandoned the peculiarities of Western Pahāṛī pronunciation.

[LSI p. 721]

*Nouns.* Masculine *tadbhava* nouns in *-ā* form their nominative plural in *-ā*, and feminine nouns ending in a consonant

add -i. Thus, *ghōṛā*, 'a horse'; *ghōṛē*, 'horses'; *baihn*, 'a sister'; *baihnī*, 'sisters'. In the case of all other nouns the nominative plural is the same as the nominative singular.

For all nouns, all other cases of the plural, except the vocative, are the same as the corresponding case of the singular. The agent case is formed by adding -ē, as in *ghar*, 'a house'; *gharē*, 'by a house or houses'. The vocative singular of all masculine nouns ends in -ā, and of most feminine nouns in -ē, the vocative plural always ends in -ō.

The usual postpositions are :

Dative-accusative : -jō ; for the dative we also have -kanā, 'to'.

Ablative : -gē, -thē, 'from' ; -kanē, 'with, together with, with, by means of' ; -sāōgi, 'with'.

Genitive : -rā (masc. sing. obl. and plur. -rē, fem. -rī), which, as usual, is adjectival.

Locative : -mañjh ~ -mañjhā.

[LSI pp. 721-722]

*Pronouns.* The nominative forms of first two personal pronouns are ; *hañ*, 'I' ; *assē*, 'we' ; *tñ*, 'thou' ; *tussē*, 'you'.

The demonstrative pronouns, which are also used as pronouns of the third person are, *eh*, 'this', and *sē*, 'they'. In the agentive and oblique cases these have fem. and neut. forms in the singular.

The relative and interrogative pronouns are ; *jō*, *je* 'who' ; *kun*, 'who ?' ; and *kya*, 'what ?'.

[LSI pp. 722-723]

*Verbs : Auxiliary verbs and verbs substantive.* The verb substantive is *hā* for the present, and *thā* for the past. Both are adjectival, and neither changes for person, becoming *hē* and *thē*, respectively, when the subject is masculine plural, and *hī* and *thī*, respectively, it is feminine (sing. and plur.). North Mandēālī differs slightly. 'I am' is *hē*, and 'he is' is *hā* or *hē*. The past is *thā*, plur. *thīē* ; fem. *thī*.

*Active verb.* Besides the usual array of verbal nouns and participles, Mandēali has a participle indicating state or condition, as e.g. *baiḥī-rā*, 'in a state of being seated'; *māri-rā*, 'in a condition of being beaten'. The *-rā* is either the genitive postposition, or else the past participle of the verb *raiḥna*, 'to remain', and changes for gender and number in the usual way.

The infinitive is formed by adding *-nā* (*-nā*) to the root; *paunā*, 'to fall'.

The present participle is formed by adding *-dā* to the root, as in *mardā*, 'striking'. If the root ends in a vowel or a simple *h*, then *-ndā* is added.

The past participle is formed by adding *-yā* to the root. Thus, *māryā*, 'struck'.

The imperative second person singular is the same in form as the root. Its plural adds *-ā*. Thus, *mār*, 'strike thou'; *mārā*, 'strike ye'.

The present is formed by adding *-ā* to the root, to which the verb substantive *hā* is added. Thus, *hāi mārā-hā*, 'I strike', *mārā* does not change for number or person, but the *hā* changes for gender and number, but not for person. A present definite is formed, as in Hindi from the present participle, with the present of the verb substantive. Thus, *hāi mārda-hā*, 'I am striking'.

The future tense, as has been stated above, agrees with Kāngri, and not with Western Pahāri. It has two forms. The first is made, as in Kāngri, by adding *-ghā* to the root. Thus, *mārgḥā*, '(I) shall strike' '(thou) wilt strike, (he) will strike.' This does not change for person, but, if the subject is in the masculine plural it becomes *mārgḥā*, and if the subject is feminine (singular or plural) it becomes *mārgḥī*. The second form of the future is made by adding *-ēng* or, if the root ends in a vowel, *-ūng* to the root. Thus, *māraṅg*. This does not change for gender, number or person.

The tenses formed from the past participle are formed exactly as in Hindi, and require few remarks.

The passive voice is formed, as in Hindi, by conjugating the past participle with *jānā*, 'to go'. Thus, *mārya jānā*, 'to be struck'.

Causals are formed as in Hindi.

[LSI pp. 724-728]

### MANDEĀĪ PAHĀRĪ

The Pahārī dialect of Mandēāli is a mixed form of speech, partly resembling standard Mandēāli and partly resembling Inner Sirāji. A brief notice pointing out where it differs from standard Mandēāli will suffice.

In pronunciation we notice the occasional prefixing of an *h* before a vowel, just as in the Mandēāli *hākkhi*, 'an eye'. So here we have *handar*, 'within', and *saṅghā*, not *sangē* 'with'.

The declension of nouns closely resembles the standard. Most feminine nouns ending in consonants have the oblique form in *-ā* as in Inner Sirāji. Thus, *bhin* 'a sister', obl. *bhinā*.

The pronouns are the same as in standard Mandēāli. *Maṛ* is also used for *hāṭ*, 'I'.

For the present tense of the verb substantive, we have *hā* (*hā*, *hi*) as in the standard. The first person singular and plural is sometimes *hā*.

Another, and a new form is *ahda* (masc. plur. *ahde*; fem. sing. and plur. *ahdi*), which, like *hā*, does not change for person.

Yet another form is *śa*, which does not change at all, being the same for singular, plural, masculine, feminine, and for any person.

The past is *thā*, (*thā*, *thi*) as in the standard.

The conjugation of the active verb closely follows that of the standard dialect. While the principle of formation is the same, some of the forms vary slightly from the standard.

[LSI pp. 746-747]

## SUKĒTI

Sukēti differs hardly at all from standard Mandēāli. The main difference is in the vocabulary, which more nearly approaches that of Kiūthālī and Sirāji than does Mandēāli.

A few points in grammar may be noted. There is the Kiūthālī tendency to pronounce *ē* as *i* and *a* as *ō*. Thus, we have *asī* for *asē*, 'he will come'; *khaō* for *khaa*, 'they may eat'.

In the declension of nouns the locative of *ghar*, 'a house', is *gharā*, as in Mandēāli Pahāri, not *gharē*. The postposition of the dative is *-jō* or *-lē*, and of the ablative, *-thē* or *-tē*. In the pronouns, for 'that', besides *-sē*, we have also *-ōh*.

In verbs the present subjunctive occurs in *asī* (*asē*), 'he may come' (*asnā*, 'to come'); *khaū*, 'I may eat'; *khaō* (for *khaa*), 'they may eat'.

[LSI p. 757]

LIST OF SELECT STANDARD WORDS AND SENTENCES  
FOR THE MANDI GROUP

<i>English</i>	<i>Maṇḍēālī</i>	<i>Maṇḍēālī</i> <i>Pahārī</i>	<i>Suketī</i>
one	ēk	ēk	ēk
two	dūi	dūi	dūi
three	trāē	chIn, trāē	tīn
four	chār	chār	chār
hand	hāth	hāth	hāthā
foot	pāṭ, pair	pair	pairā
head	mūṇḍ, sir	sir	munḍ
a father	bāb	bab	bāb
of a father	bābā-rā	bābā-rā	bābbā-rā
to a father	bābā-jō	bābbā-jō	bābbā-jō
two fathers	dui bāb	dūi bāb	dō bāb
I am	haū hā, <i>fem.</i> hī	hāṭ ahdā	haū hā
thou art	tū hā, <i>fem.</i> hī	tū ahdā	tū hā
he is	sē hā, <i>fem.</i> hī	sō ahdā	ōh hai
we are	āssē hē, <i>fem.</i> hī	hamhē ahdē	āssē hai
you are	tussē hē, <i>fem.</i> hī	tumbhē ahdē	tussē hai
they are	sēṭ hē, <i>fem.</i> hī	sō ahdē	ōh hai
I was	haū thā, <i>fem.</i> thī	hāṭ thā	haū thā
thou wast	tū thā	tū thā	tū thā
he was	sē thā	sō thā	ōh thā

<i>English</i>	<i>Maṇḍālī</i>	<i>Maṇḍālī Pahārī</i>	<i>Suketī</i>
we were	āssē thē, <i>fem.</i> thi	hambē thē	āssē thē
you were	tussē thē	tumbē thē	tūssē thē
they were	sēō thē	sō thē	ōh thē
I shall be	haū hūghā	hāō hōnghā	maī hūghā
I beat	haū mārā-hā	hāō chikā-hā	haū mārā-hā
thou beatest	tū mārā-hā	tū chikā-hā	tū mārā-hā
he beats	sē mārā-hā	sō chikā-hā	ōh mārā-hā
we beat	āssē mārā-hē	hambē chikā-hē	assē mārā-hē
you beat	tussē mārā-hē	tumbē chikā-hē	tussē mārā-hē
they beat	sēō mārā-hē	sō chikā-hē	ōh mārā-hē
I beat (past)	maī mārēā	maī chikyā	maī māryā
thou beatest (past)	taī mārēā	taī chikyā	taī māryā
he beat (past)	tinē mārēā	tēi chikyā	unē māryā
we beat (past)	āssē mārēā	hambē chikyā	asai māryā
you beat (past)	tussē mārēā	tumbē chikyā	tusai māryā
they beat (past)	tinē mārēā	tinē chikyā	unē māryā
I shall beat	haū mārgāhā, <i>fem.</i> mārgī ; māraṅg	hāō chikaṅghā	haū mārgāhā





## CHAMEĀĪ

Chamēāī is the name of the main Aryan language spoken in the state of Chamba, which lies to the north of the district of Kangra.

In the north-east of the state, in Chamba-Lahul, the language is Tibeto-Burman. In the extreme west of the state, there is a dialect called Bhaṭṭāī, which is a form of Dōgrī.

The state of Chamba is mountainous. It is traversed by three snowy ranges, which more or less parallel to one another, cross the state from south-east to north-west. Between the first and second ranges lies the valley of the Ravi and its affluents, containing the three wizarats of Chamba, Bharmaur, and Churah, in which the three dialects, standard Chamēāī, Gādī and Churāhi are spoken respectively. The valleys lying between second or mid and the third or Inner Himalaya ranges is divided into two parts by a lofty spur from the Zaskar range. The tract to the north-west of the spur is called Pangī, and its language is the Paṅgwāī dialect of Chamēāī. [LSI p. 769]

*Position in regard to neighbouring languages :* Chamēāī, while clearly belonging to the Western Pabāī Group of languages, is the most western of its members, and has immediately to its south and south-west dialects connected with Pañjābī and in the north-west connected with Kāshmīrī. The influence of Kāshmīrī dialects, which are connected with 'Piśācha' languages of North-Western India, has been shown especially in the matter of vocabulary again and again in all the Pabāī dialects lying to the west of Kumaunī. And so is the case with Chamēāī, which is even more evident in its case.

As regards the influence of Pañjābī, this is more accidental, being simply due to geographical proximity. In standard Chamēāī especially, certain changes of consonants such as that of *t* to *ch* or *ts*, which are common in Western Pabāī have disappeared, though they still survive to a limited extent in Gādī, Churāhi and Paṅgwāī.

Those masculine nouns which in Pañjābī end in *-a* also end in standard Chamēālī in *-a*, whereas in Western Pahārī they generally end in *-ō* or *-ū*.

In three of the dialects the postposition of the genitive is the Western Pahārī *-rō* (*-ra*), and this is, as usual adjectival. Only in Paṅgwālī does it cease to be adjectival, and the North-Western influence being strongest here, the tendency for an *r* to be elided comes into force, and the *rō* (in its locative form) becomes a simple *ē*.

While the genitives of the personal pronouns in standard Chamēālī and Gādī are *mēra*, *tērā*, etc., all borrowed directly from Pañjābī. Churāhī has an interesting set of which cerebral consonants are the distinguishing characteristics. Thus, *mindā*, 'my'; *asṛā* 'our'. Paṅgwālī true to the Pisācha influence, drops the intervocalic *r*, and has either *mē*, 'my'; *hē*, 'our', or else shows a relic of the cerebral *ḍ* and *ṛ*, by ending the words with a cerebral *ṇ*. Thus, *māṇ*, *hēṇ*, etc.

The conjugation of verbs calls for few remarks. In all the dialects it follows Pahārī in all its typical peculiarities.

[LSI pp. 770-771]

### STANDARD CHAMEĀLĪ

*Nouns*: The declension of the Chamēālī noun in some respects resembles that of Pañjābī rather than that of the other Western Pahārī languages. In the latter the oblique plural is the same as the oblique singular, but in Chamēālī there is a special form of the oblique plural, ending, as in Pañjābī in *-ā*.

*Tadbhava* masculine nouns in *-a*, form the nominative plural by changing *-a* to *ē*. Thus, *ghoṛā*, 'a horse', *ghoṛē*, 'horses'. Feminine nouns ending in consonants, and exceptionally one or two ending in vowels, and *-ī* or *-ā* in the nominative plural. Thus, *baiṇ*, 'a sister', *baiṇī* or *baiṇā*, 'sisters'. In the case of all other nouns, the nominative plural is the same as the nominative singular.

As usual in Western Pahārī languages, nouns have an oblique form, and also a separate agent case, often also used as a locative. There is also a separate form for the genitive singular.

The genitive postposition *-rā* is generally added to the oblique form as in other Western Pahārī languages, but, in the case of masculine nouns ending in a consonant, like *ghar*, 'a house', in which the oblique form ends in *-ā*, *-ē* is substituted for *-ā*. Thus *ghar*; obl. sing. *gharā*; gen. sing. *gharē-rā*. This does not apply to the plural, in which the *-rā* is always added to the unchanged oblique form.

The usual postpositions are :

Accusative-dative : *jō*, 'to'; *-tikar*, 'for'; *-kari*, 'for, on account of'.

Ablative : *-kachhā*, 'from'; *-kanē*, with, by means of, together with'; *-mañjhā* 'from in'.

Genitive : *-rā*.

Locative : *-bichch*, *-mañjh*, 'in'; *-tikar*, 'upto'; *-par* 'on', *-kanē*, *-kachh*, 'near'.

The genitive *-rā* is as usual an adjective.

[LSI pp. 776-778]

*Pronouns* : The nominative forms or the first two personal pronouns are ; *hañ*, 'I'; *asī*, 'we'; *tñ*, 'thou'; *tusi*, 'you'.

The demonstrative pronouns *ēh*, 'this' *sē*, *ō* 'that' are also used as pronouns of the third person. In most of the Western Pahārī dialects these pronouns have three genders, a masculine, a feminine, and a neuter, but this does not appear to be the case in Chamēālī.

The relative pronoun is *jē* and interrogative pronouns are *kun*, 'who?', and *kai* or *kya*, 'what?'.

[LSI pp. 778-780]

*Verbs: Auxiliary verbs and verbs substantive.* The conjugation of the verb substantive approaches more nearly that which we find in Maṇḍēālī, rather than that of other Western Pahārī dialects. There is no trace of the forms with *s* (*sā*, *össō*, etc.), which are common further east. The present does not change for person. For all persons of the singular, it is *hai*, and for all persons of the plural *hin*. This *hai* means, 'I am, thou art', and 'he is'.

The past tense is *thiā* or *thiya*, used exactly like the Hindi *thā*. The masculine plural is *thiē* or *thiyē*, and the feminine singular and plural is *thi*.

*Active verb.* The infinitive always ends in *-ṇā*; thus, *mārṇā*, 'to strike'.

The present participle is formed by 'adding' *-dā* (*-nda*) to the root. Thus, *mardā*, 'striking'; *khānda*, eating.

The past participle is formed by adding *-ēa* or *-ya* to the root. Thus, from *mārṇā*, 'to strike', past participle *mārēa* or *mārya*. The masculine plural is *mārē*, and the feminine (sing. and plur.) *mārī*.

As in Maṇḍēālī, Chamēālī has a static past participle formed by changing the final *-ēa* ~ *-ya* of the past participle to *ō* and adding *rā*; thus, *mārēa* or *mārya*, 'struck', *mārō-rā*, 'in the state of being struck'.

As in other connected languages, the 2nd person singular of the imperative is the same in form as the root. The second person singular is formed by adding *-ā* to the singular. Thus, *mār*, 'strike thou'; *mārā*, 'strike ye'. If the root of the verb ends in *-ā*, it and the termination *-ā* of the 2nd plural coalesce into a single *-ā*; thus, *gaḷatā* 'say ye', becomes *gaḷā*.

The old present and present subjunctive is conjugated as follows:

'I strike', 'I may strike', etc.

	Sing.	Plur.
1.	<i>mārā</i>	<i>mārā</i>
2.	<i>mārē</i>	<i>mārā</i>
3.	<i>mārō, mārē</i>	<i>mārān</i>

In the case of verbs whose roots end in *-a*, the *-ā* of the first person singular and plural generally coalesces with the *-a* of the root into *-ā*.

The present tense is formed from the present participle, with the present tense of the verb substantive. The participle changes for gender and number, and the verb substantive for number only. Thus, sing. masc. *haū mardā hai*, *haū mardī hai*, 'I strike or am striking'. In this tense the verb substantive is often dropped, so that we have the present participle alone, as in *haū mardā*, 'I strike'.

The future is formed on the same principle as that followed in most Western Pahārī dialects. The syllable *-la* is added to the root. Thus, *haū marla*, 'I shall strike'. The masculine plural is *marlē*, and the feminine of both numbers *marli*. There is no change for person.

The tenses formed from the past participle need few remarks, being formed exactly as in Hindi.

The passive voice is made, as in Hindi, by conjugating *jāna* with past participle. Thus, *haū mārēa jānda hai*, 'I am being beaten'.

Causal verbs are formed much as in Hindi. Thus, *sunā*, 'to hear', causal *sunāna*. [LSI pp. 780-784]

## GADI

The Gaddis are a pastoral tribe inhabiting the mountainous Bharmaur or Brahmaur Wizarat of the state of Chamba, and the adjoining parts of the Kangra district. The Bharmaur Wizarat is situated in the extreme east of the Chamba state. Further east lies Kulu, the language of which is Kului. To the south lies Kangra, where Kāngrī is spoken. To the north lies Lahaul, the language of which is Tibeto-Burman.

Gādi is a form of Chamēāli, but, as might be expected, it shows traces of the influence of Kuḷui and of Kāngri. It also possesses several independent features. One of them is the common pronunciation of the consonant *ś* as *kh*, sounding something like the *ch* in the word 'lock' or in the German 'act'. Thus, the word *śunna*, 'to hear', becomes *khunna*; *daś* 'ten', becomes *dakh*. It will be remembered that in other Western Pahāri dialects this *ś* retains its proper sound like that of the *ss* in 'session', and does not become *s* as in Hindī. On the other hand in Kāshmiri and its related languages *ś* becomes *h*, and we may fairly reckon *kh* as an intermediate stage in the process.

The conjugation of verbs is often peculiar. Most noteworthy is the frequency of the termination *-chh* added to the roots of many verbs. Thus, the verb *gahna*, 'to go', make *gachnā* (compare the Kāshmiri *gatcha*, and the Sanskrit *gachchhami*), 'I may go'.

[LSI p. 792]

*Pronunciation.* There are several curious changes of vowels. The vowel *a* becomes *u* in *kumana*, 'to work, to earn', and it becomes *i* in *kittha* 'together'. The vowel *i* becomes *u* in *mulna*, 'to be met', and *ō* becomes *a* in *balna*, 'to say'. Sometimes, a sonant aspirate loses its aspiration, as in *bandna*, 'to divide'. This is the regular rule in Kāshmiri and other related languages.

[LSI pp. 795-796]

*Nouns.* The declension of the Gādi noun is more like that of Maṇḍēāli than that of Chamēāli, although it also has points in common with the latter. The main point in which it differs from Chamēāli is that, as in Maṇḍēāli and most other Western Pahāri dialects, the oblique form of the plural is the same as that of the singular, instead of having the Chamēāli ending *-ā*.

The nominative plural is generally the same as the nominative singular. The only exceptions are *tadbhava* masculine nouns in *-a* like *ghōra*, 'a horse', which change the *-ā* to *-ē*; feminine nouns ending in consonants like *bhen* or *bēhn*, 'a sister', which add *-i*; and feminine nouns in *-n*, like *dhin*, 'a daughter', which add *-a*.

Besides the oblique, there are three organic cases, agent, locative and vocative.

The usual postpositions are :

Acc.-dat. : -jō, -bō, -gō, 'to' or 'for'.

Instr. : -sētē, 'with (by means of)'.

Abl. : -thāū, -thāū, 'from' ; -mañjha, 'from in', -sētē, 'with (together with)'.

Gen. : -rā, 'of'.

Loc. : -mañjh. -mā, -mah, 'in' ; -mallē, 'near (= pās)'.

Of the above -rā is, as usual, an adjective.

[LSI pp. 796-797]

*Pronouns.* The nominative forms of the first two personal pronouns are ; aū, mū, āū, 'I' ; assē, ; assi, assū, 'we' ; tū, 'thou' ; tussē, tussā, 'you'. As in Kāngrī Pañjābī they have special forms for the dative singular, which are, mū, mūhū, muñjō, miñjō, māgō and tujjō, tāgō.

The demonstrative pronouns *ih* 'this' ; *uh*, *oh*, 'that' are also used as pronouns of the third person.

The relative pronoun is *jē*, *jō*, 'who, which, what', and correlative pronoun is *sō*, 'that, he, she, it'. which is also used as a definite demonstrative and as a pronoun of the 3rd person. The interrogative pronouns are, *hun*, 'who ? , which ?' and *kiā*, *kyā* 'what ?'.

[LSI pp. 797-799]

*Verbs.* *Auxiliary verbs and verbs substantive.* The present tense of the verb substantive is conjugated as follows :

Sing.	Plur.
1. <i>hū</i> , <i>hā</i>	<i>hū</i> , <i>han</i>
2. <i>hai</i> , <i>hā</i>	<i>hin</i> , <i>han</i>
3. <i>hā</i>	<i>hin</i> , <i>han</i>

The past tense does not change for person. Its masculine singular is *thū*, and its masculine plural is *thī*. The feminine of both numbers is *thī*.

*Active verb.* Several of the most common verbs in Gadi have forms which are strange to other Indo-Aryan languages. Such are, *bolnā*, 'to say', *bekhnā*, 'to sit', *gāhnā*, 'to go', *ṃnā*, 'to come'.

The infinitive is formed by adding *-nā* (*-nā*) to the root; thus, *bekhnā*, 'to sit'.

The present participle has three forms. One is formed, as in Chamēāḷi, by adding *-dā* (*-ndā*) to the root. Thus, *mārdā*, 'striking'. Another adds *-andā*, to the root, as in *mārandā*, 'striking'. The third adds *-nū*, as in *mārnū*, 'striking'.

The past participle is formed, as in Kuḷui, by adding *-ū* to the root. Thus, *mārū*, 'struck'. Sometimes, however, and especially in the formation of the passive, the Chamēāḷi form in *-ēā* ~ *-ya* is used. Thus, *māryā gāhnā*, 'to be struck'.

As usual the second person singular of the imperative is the same in form as the root, and the second person plural adds *-ā*. Thus, *mār*, 'strike thou'; *mārā*, 'strike ye'.

The old present and present conjunctive is thus conjugated :

'I strike, I shall strike', etc.

Sing.	Plur.
1. <i>mārū</i> , <i>mārā</i>	<i>mārū</i> , <i>mārā</i>
2. <i>mārē</i>	<i>māran</i> , <i>mārā</i>
3. <i>māra</i>	<i>māran</i>

The future is formed by adding *-la* to the old present. The *-la* changes for gender and number, and there is a tendency to drop the terminations of the old present. Thus :



'I shall strike', etc.

Sing		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārūla, marla</i>	<i>mārli</i>	<i>mārūle, mārle</i>	<i>mārli</i>
2. <i>mārla</i>	<i>mārli</i>	<i>mārle</i>	<i>mārli</i>
3. <i>mārla</i>	<i>mārli</i>	<i>mārle</i>	<i>mārli</i>

It will be seen that *mārli* (-*le*, -*li*) can be used for all three persons. The first is the only person that retains the old terminations.

For the present, the present participle in -*da* or -*anda* is used. The present participle in -*nū* is also employed, but only in the first and second persons.

The tenses formed from the past participle are made exactly as in Hindi.

The passive voice is made by conjugating the Chamēāli past participle in -*ēa* ~ -*yā* with *gahna*. Thus, *āū mārṃyā gāhnda*, 'I am being beaten'. Sometimes we come across the passive formed with -*i*, as in other Western Pahari dialects. Thus, *pakarīṃā*, 'to be seized'. [LSI pp. 799-803]

## CHURĀHĪ

Churāhi is spoken in Churah wizarat of Chamba state. It is much more closely connected with standard Chamēāli than is Gādi. [LSI p. 817]

*Pronunciation.* There is a tendency to drop aspiration, especially after sonant mutes. Thus, for Hindi *bhī* we usually have *bī*. Before another consonant *r* is usually elided. Thus, *mārṃā*, 'to strike', becomes *māna*. The same elision of *r* has been noticed in the Rāthī dialect of Garhwāli. In the Pisācha

languages *r* is very frequently elided. On the other hand *r*, sometimes becomes *r* or *ḍ*. This is most prominent in the case of the genitives of the personal pronouns, where we have *asyā*, 'our'; *tuārā*, 'your'; *mindā*, 'my'; and *tiṇḍā*, 'thy'. A similar change occurs in Kafir Piśācha languages. In Gādī we have come across instances of the occasional insertion of *r*, where it is not expected, and the same occurs in Chūrāhī. Thus, we have *bhrukknā*, 'hungry'; *śikhrnā*, 'to learn'. *R* shows a tendency to become *l*, as in *kufī*, 'a girl', the Chamēālī *kufī* and Kāshmiri *kūrā*.

[LSI pp. 821-822]

**Nouns.** The principal divergence from the standard dialect lies in the declension of masculine nouns ending in a consonant. In standard Chamēālī these make their oblique forms by adding *-a*, as in *gharā*. Gādī follows the same rule. Both dialects, however, change the *-a* to *-ē* in the genitive. Thus, *gharē-rā*. Chūrāhī, on the other hand, has *-ē* throughout for the oblique form.

The most common postpositions are :

Accusative-Dative : *-nī*, 'to'; *rē-tēī*, 'for'.

Ablative, : *-kanā*, *-kachchhā*, 'from'; *-mañjha*, 'from, among'; *-lā*, 'with, by means of'; *-kanē*, *-kinē*, *~ -kēnī*, and *-sētā*, 'with, together with'.

Genitive : *-rā ~ -rō*.

Locative : *-majh*, *-mañjh*, *-mah*, 'in'; *-pran*, 'upon'.

[LSI pp. 822-823]

**Pronouns.** The nominative forms of first two personal pronouns are ; *aū*, *heū*; 'I' : *assē*, *ahē*, 'we'; *tū*, 'thou'; *tūē*, *tuhē*, 'you'.

The demonstrative pronouns, *ēh*, 'this', and *ō*, *ōh* 'that', are also used as pronouns of the third person. Their oblique forms have separate words for the feminine singular, viz., *ēssē*, *ussē*. As in other Western Pāhāṛī dialects, this feminine form is used only as a substantive.

The relative and correlative pronouns are *jē*, 'who', and *sē*, 'that'. The interrogative pronouns are *kanū*, 'who?', and *kutū* or *kitū*, 'what?'. [LSI pp. 823-824]

*Verbs : Auxiliary verbs and verbs substantive.* Several forms of the present tense of the verb substantive are met with. We have *a*, *ātē*, *aī*, *āte*. There is a feminine form *āiti* or *āti* also.

The past tense is *thiā*, *thēā* or *thiā*, pl. *this* or *thiē*; fem. (sg. and pl.) *thī*. A peculiar form *thiē* for the feminine is also reported to occur.

*Active verb.* The infinitive ends in *-nā* (*-nā*) or *-nū* (*-nū*), the latter form being more common. A weak infinitive formed by dropping the final vowel is sometimes found. Thus, *maran lagga*, 'he began to die'.

The present participle is formed by adding *-ta* (*-nā*) to the root. Thus, from *jhaynū*, 'to fall', *jhaytā*, 'falling'. The Chamālī forms in *-dā* are also used.

The past participle is formed by adding *-ēā* or *-yā* to the root. Thus, *mārēā* or *māryā*, 'struck'. Sometimes only *-ā* is added, so that we also have *mārā*. Again, the Kulūi form in *-ū*, instead of *-ā* is also common, as *mārū*.

As in other Chamba dialects and in Mandi there is a static participle formed by changing the *-ēā* ~ *-yā* of the past participle into *ōrā*. Thus, *mārēā*, 'struck', *mārōrā*, 'in the state of having been struck'.

The second person singular of the imperative is the same in form as the root, the plural is formed by adding *-ā*. Thus, *mār*, 'strike thou'; *mārā*, 'strike ye'.

The present definite is formed by adding the verb substantive to the present participle, as in Hindi, but the verb substantive may either precede or follow the participle. Thus, *mārtā* or *māta*, 'striking'; *āī māta ā* or *āī ā māta*, 'I am striking'.

The future in most Pahārī dialects is formed by adding *-lā* (*-lē*, *-li*) to the root or to the old present. Churāhī uses the same suffix, added to the root, and also employs another suffix *-mā*,

The relative and correlative pronouns are *jē*, 'who', and *sē*, 'that'. The interrogative pronouns are *kaṇṇ*, 'who?', and *kutū* or *kitū*, 'what?'. [LSI pp. 823-824]

*Verbs : Auxiliary verbs and verbs substantive.* Several forms of the present tense of the verb substantive are met with. We have *a*, *ātē*, *aī*, *āte*. There is a feminine form *āiti* or *āti* also.

The past tense is *thia*, *thēa* or *thiā*, pl. *thiē* or *thiē*; fem. (sg. and pl.) *thī*. A peculiar form *thiē* for the feminine is also reported to occur.

*Active verb.* The infinitive ends in *-ṇā* (*-nā*) or *-ṇū* (*-nū*), the latter form being more common. A weak infinitive formed by dropping the final vowel is sometimes found. Thus, *maran lagga*, 'he began to die'.

The present participle is formed by adding *-ta* (*-ntā*) to the root. Thus, from *jhayṇū*, 'to fall', *jhaytā*, 'falling'. The Chamṣālī forms in *-dā* are also used.

The past participle is formed by adding *-ēā* or *-yā* to the root. Thus, *mārēā* or *māryā*, 'struck'. Sometimes only *-ā* is added, so that we also have *mārā*. Again, the Kulūī form in *-ā*, instead of *-ā* is also common, as *mārū*.

As in other Chamba dialects and in Mandi there is a static participle formed by changing the *-ēā* ~ *-yā* of the past participle into *ōrā*. Thus, *mārēā*, 'struck', *mārōrā*, 'in the state of having been struck'.

The second person singular of the imperative is the same in form as the root, the plural is formed by adding *-ā*. Thus, *mār*, 'strike thou'; *mārā*, 'strike ye'.

The present definite is formed by adding the verb substantive to the present participle, as in Hindi, but the verb substantive may either precede or follow the participle. Thus, *mārtā* or *māta*, 'striking'; *āī māta ā* or *āī ā māta*, 'I am striking'.

The future in most Pahāṇī dialects is formed by adding *-lā* (*-lē*, *-li*) to the root or to the old present. Churāhī uses the same suffix, added to the root, and also employs another suffix *-mā*,

*herna*, 'to see'; *bota*, for *bolta*, 'I am saying'. In the Piśācha languages of the north-west frontier *r* or *ṛ* between two vowels is often dropped, and the same is the case here. Thus, *kūi*, or *kūri*, 'a girl'; *dzōi* (for *jōri*) 'with'. [LSI pp. 848-849]

*Nouns.* The declension of nouns presents some variation from standard Chamṛāṇi.

Masculine *tadbhava* nouns in *-a* can also end in *-u*, so that we have *chhelu*, 'a kid'; *dittā* or *dittu*, 'given'.

Such nouns, as usual, form their nominative plural by changing *-a* to *-ē*, as in *ghōrē*, 'horses'.

Similarly the oblique form singular and plural is *ghōrē*. Other masculine nouns do not change in the oblique form. The agent genitive and locative cases of masculine nouns, whether singular or plural are formed by adding *-ē*. Thus, *giḥ*, 'a house', *giḥē*, 'by a house or houses, of a house or houses, or in a house or houses'. Feminine nouns are differently declined. The genitive singular and plural optionally adds *-a*. Nouns ending in *-i* do not otherwise change, but those ending in a consonant add *-i* in every case except the genitive, and the nominative singular.

The usual postpositions are :

Accusative -dative : *-dī*, *-jē*, 'to'; *-dōsti*, 'for'.

Ablative : *-kanā*, *-kiā*, 'from'; *-kē*, *-kanē*, 'with, together with'; *-lāi*, 'with, by means of'.

Locative : *-bichch*, 'in'; *-gūṭṭh*, 'on'; *-antar*, 'in'.

The genitive in *-ē* is immutable. The final *-ē* of the genitive and locative is often dropped. [LSI pp. 849-850]

*Pronouns.* The nominative forms of first two personal pronouns are; *aū*, 'I'; *as*, *ās*, *asī*; *tā*, 'thou'; *tus*, *tūh* 'you'. The genitive forms, as in the case of substantives, are immutable.

The demonstrative pronouns, *eh*, 'this', and *oh*, 'that', are also used as pronouns of the third person. The relative pronoun is *jē* and correlative pronoun is *sē*.

The interrogative pronouns are *kas*, 'who?' and *kī*, 'what?'.

[LSI pp. 850-851]

*Verbs: Auxiliary verbs and verbs substantive.* The foundation of the present tense is *asā* or *asū*, 'am, art, is'. This is not conjugated for person, but changes for gender and number, exactly like Hindi *thā*, 'was'. Its masculine plural is *asē*, and its feminine singular and plural is *asī*.

The initial *a* may be dropped, so that we also have *sā*, *sē* and *sī*; or again, the final vowel may be dropped, so that we can have *as*, immutable, for both genders and both numbers.

Another form of this present tense is *hanā* or *hanū* which is treated exactly like *asā*, having a masculine plural *hanē*, and a feminine singular and plural *hanī*. Cf. Shinā (Piśācha) *hanō*, 'he is'.

Finally for the third person singular or plural, we can have *ahi*, 'is' or 'are'. This does not change for gender.

The past tense is *thiya* or *thya*, 'was'. This is treated exactly like the Hindi *thā*, having a masculine plural *thiyē* or *thē* and feminine singular and plural *thī*. It does not change for person.

*Active verb.* The infinitive is formed by adding - *a* (-*nā*) or -*nū* (-*nū*) to the root; thus, *śunna*, 'to hear'. A weak form of the infinitive ending in -*n* (-*n*) is also found; thus, *māran*, 'to strike'.

The present participle is formed by adding -*tā* (masc. plural -*tē*; fem. sing. and plur. -*tī*) to the root, before which *r* is usually elided. Thus, *bistā*, 'sitting'; *mārtā*, or more usually, *māta*, 'striking'. If the root ends in a vowel, this is nasalised before the -*tā* of the present participle; thus *bhūtā*, 'becoming'.

The past participle is formed by adding *-ā* or *-ū* to the root. Thus, *mārā*, or *mārū*, 'struck'.

As in other Chamṛāḷi dialects, there is a static past participle formed by changing the final *ā* of the past participle to *ō* or *ōrā*. Thus, *mārō* or *mārōrā*, 'in the state of having been struck'.

The imperative second person singular is the same in form as the root. The second person plural adds *-a*. Thus, *biś*, 'sit there'; *biśā* 'sit ye'.

The present, both definite and indefinite, is simply the present participle changing for gender and number, but not for person. Thus, *aū biśtā*, 'I sit, am sitting', feminine *aū biśti*, and so for all persons of the singular. The plural is *ās biśte* (fem. *biśti*), 'we sit or are sitting'.

The future is formed by adding *-al* to the root. Thus, *biśal*, 'I, thou, or he will sit'. It does not change for person but does change for gender and number. The masculine plural is *biśēl*, and the feminine for both numbers is *biśil*. If the root ends in a vowel, the termination is *-l* simply.

The tenses formed from the past participle call for few remarks. They are formed as in Chamṛāḷi and Hindi.

The passive voice is formed with the past participle, and *ghēnā*, 'to go'. Thus, *aū mārā ghētā*, 'I am being struck'.

[LSI pp. 851-854]

## LIST OF SELECT STANDARD WORDS AND SENTENCES

<i>English</i>	<i>Chamēali</i>	<i>Gadzi or Bharamauri</i>
one	ikk	ak
two	dō	dui
three	traī	traī
four	chaur	chaur, chōur
hand	hatth	hatth
foot	pair	paraṛ
head	sar	sir
a father	bab	bab
of a father	babbē-rā	babā-rā, babē-rā
to a father	babbā-jō	babā-jō
two fathers	dō babb	dūi bab
I am	haū hai	aū hū, hā
thou art	tū hai	tū haī, hā
he is	ō hai	ōh hā
we are	asī hin	assē hū, hau
you are	tusī hin	tussē hin, hau
they are	ō hin	ōh hin, hau
I was	haū thiyā	aū thū
thou wast	tū thiyā	tū thū
he was	ō thiyā	ōh thū
we were	asī thiyē	assē thiē
you were	tusī thiyē	tussē thiē
they were	ō thiyē	ōh thiē
I shall be	haū hōlā	aū bhōlā, bhuchhūlā



## IN THE CHAMÉĀĪ DIALECTS

*Churahī*

ak, ikk

dō, dōi

trē, trāi

chōur

hatth, hatt

paīr, pēr

śir

babb

babbē-ra

babbā-ni, babbē-ni

dō babb

aū ā

tū ā, ātē

ōā, ātē

ahē atē

tuhē atē

ō atē

aū thēa

tū thēa

ō thēa

ahē thiē

tuhē thiē

ō thiē

aū bhōmā

*Pangwālī*

yak, ik

dūi, dō

tlāi

chaur

hatth

khur, khūr

magar, kupāl

bau

bauē

bau-jē

dūi bau

aū asā, sā, as

tū asā, sā, as

sē asā, sā, as, ahi

as asē, sē, as

tus asē, sē, as

sē asē, sē, as, ahi

aū thyā

tū thyā

sē thyā

as thyā

tus thyē

sē thyē

aū bhōl

<i>English</i>	<i>Chamēālī</i>	<i>Gadī or Bharamaurī</i>
I beat	haū mārda	aū mārda, māranda, mārñū
thou beatest	tū mārda	tū mārda, māranda, mārñē
he beats	ō mārda	ōh mārda, māranda
we beat	asī mārde	assē mārde, mārande, mārñū
you beat	tusi mārde	tussē mārde, mārande, mārñū
they beat	ō mārde	ōh mārde, mārande
I beat (past)	maī mārēā	mōī mārū
thou beatest (past)	taī mārēā	taī mārū
he beat (past)	unī mārēā	unī mārū
we beat (past)	asā mārēā	assē mārū
you beat (past)	tusā mārēā	tussē mārū
they beat (past)	unhā mārēā	ūlyē mārū
I shall beat	haū mārā	aū mārā, mārñā

*Churahi**Paṅgwaḷi*

aū mārṭā, mārṭā ā, ā mārṭā

aū kuṭṭṭa

tū mārṭā, mārṭā ā, ā mārṭā

tū kuṭṭṭa

ō mārṭā, mārṭā ā, ā mārṭā

sē kuṭṭṭa

ahē mārṭē, mārṭātē, ātē mārṭē

as kuṭṭṭē

tuhē mārṭē, mārṭātē, ātē mārṭē

tus kuṭṭṭē

ō mārṭē, mārṭātē, ātē mārṭē

sē kuṭṭṭē

mī mārēā

maī kuṭṭṭa

tī mārēā

tai kuṭṭṭa

unī mārēā

tēni kuṭṭṭa

ahē mārēā

as kuṭṭṭa

tuhē mārēā

tus kuṭṭṭa

unā mārēā

tēnhi kuṭṭṭa

aū māmma

aū kuṭṭāl.

[LSI pp. 862-876]



## THE BHADRAWĀH GROUP

The Bhadrawāh group includes three dialects, viz., Bhadrawāhi Bhaḷēsi and Pāḍari. Bhadrawāhi and Bhaḷēsi are both spoken in Bhadrawāh, a Jagir lying within Kashmir territory, immediately to the north-west of Chamba state, and south of the Chenab river. Pāḍari is spoken in Padar, a mountainous portion of the Kashmir district of Ūdhampur. Padar, separated from Bhaḷēsi by a valley only six or seven miles across, lies north of and contiguous to Pangī. It occupies the valley of the Chenab from the Pangī frontier for about thirty miles down to the valley of Siri, where Kaṣṭawār begins.

Paṅgwālī dialect for questions of geographical convenience has been classed as a dialect of Chamṛāḷī, although it is a mixed language and in many particulars agrees with the dialects of Bhadrawāh group, in which Western Pahārī is merging into Kāshmirī. It illustrates the first stage of merging, the Kāshmirī influence becoming stronger as we get into Bhadrawāh. The three dialects are separately described below. Here attention to only those points which they have in common is being drawn.

In the pronunciation of the vowels they all closely follow Kāshmirī. Most marked is the tendency to epenthetic change which is a prominent feature of that language. Thus, in Bhadrawāhi we have *haṭ'i*, 'an elephant', oblique form *haithē*; in Bhaḷēsi, *ūi*, 'come thou', *ēia*, 'come ye'; in Pāḍari *ghōri*, 'a mare', *ghūrēr*, 'of a mare'.

In Pāḍari the vowel *y* is often inserted before *i* or *ē* as in Kāshmirī. Thus, *pyiṭṭh*, 'the back'; *dyittō*, for *ditta*, 'given'.

In Bhadrawāh group we find that *bhr* of Paṅgwālī often becomes *dhl*. This is due to Tibeto-Burman influence, as in Western Tibetan *br* is pronounced *dr* in Ladakhī and *d* in Lahul dialect. Thus, in Bhadrawāhi we have *dhlukkhō*, 'hungry'; in Bhaḷēsi *dhlēdd*, 'a sheep'. Sometimes *b* alone becomes *dl*, as in

Bhadrawāhī *banhdnū*, Pādārī *dlanḍ*. 'to bind'. Again we find *tr* often becoming *tl* or *tl̥*, as in *tlai* or *trai* (Bhadrawāhī), *tlæ* (Pādārī) 'three'.

As is usual in the neighbouring languages *ch* frequently becomes *ts* and *j* becomes *z* or *dz*. Thus, in Bhadrawāhī, we have *tsūūr*, 'four'; *tsarnū*, 'to graze'; *manz*, 'in'.

The close connection between the Bhadrawāh group, Paṅgwālī and Kāshmirī is further illustrated from the following vocabulary of a few selected words:

English	Paṅgwālī	Bhadrawāhī	Bhaḷēsī	Pādārī
bird	<i>pakhrū</i>	<i>tsarōllī</i>	—	<i>pōkkhar</i>
egg	<i>aṇḍheru</i>	<i>ṭhul</i>	—	<i>thul</i>
girl	<i>kūī</i>	<i>kūī, kōī</i>	<i>kūī</i>	<i>kōī</i>
moon	<i>jōsan</i>	<i>chanaṇī</i>	—	<i>tsainne</i>
sister	<i>dēddī, bhain</i>	<i>baihn, haihn</i>	<i>hinyī</i>	<i>bhēn</i>
six	<i>chhē</i>	<i>śah</i>	<i>tsai</i>	<i>shēh</i>
hundred	<i>sau</i>	<i>śauṇ</i>	<i>sau</i>	<i>hath</i>

[LSI pp. 881-887]

### BHADRAWĀHĪ AND BHAḼĒSĪ

These two dialects are closely connected and may conveniently be considered together. The principal difference between the two is that Bhaḷēsī is fond of dropping an *r* between two vowels. Thus the genitive singular of *ghōrū*, 'a horse', is *ghōrē-rū* in Bhadrawāhī and *ghōrēū* in Bhaḷēsī. [LSI p. 888]

*Nouns.* The *taḍbhava* nouns in *ū*, like *ghōrū*, 'a horse', may optionally end in *-ā*, *-au* or *-ō*. Thus, *ghōrā*, *ghōrau* or *ghōrō*. The same is true for adjectives, and for infinitive and participles of verbs.

The nominative plural of *tadbhava* masculine nouns ending in -u (-ā, -au, or -ō) is formed by adding -ē; thus, *ghorū*, nom. pl. *ghōrē*. Other masculine nouns remain unchanged. Feminine nouns ending in -ī form their nom. plur. by adding -ā in Bhadravāhī and -ā in Bhaḷēsi. Thus, from *kūī*, 'a daughter' we have *kūā* in Bhadravāhī and *kūā* in Bhaḷēsi. Feminine nouns ending in a consonant remain immutable in Bhaḷēsi and add -ī in Bhadravāhī.

Cases are usually formed by adding suffixes or postpositions to the oblique form. In some cases oblique form itself is used to indicate the case relation. The genitive pastpositions -rā, -kērā (Bhadravāhī) and -ērā, -kērā (Bhaḷēsi) are as usual adjectives.

[LSI pp. 883-890]

*Pronouns.* The nominative forms of first two personal pronouns are; *aī*, 'I'; *as*, 'we'; *tū*, 'thou'; *tus*, 'you'.

The demonstrative pronouns are; *ih*, *ēh* (Bhad.) *ēh* (Bhaḷ.) 'this'; *oh*, 'that'. The relative and correlative pronouns are; *zē*, *zai* (Bhad.) *dze* (Bhaḷ.) 'who, which'; *tē*, *sē*, *tai* (Bhad.) *tē*, *sē* (Bhaḷ.) 'that'.

The interrogative pronouns are; *kaun* (Bhad.), *kaun* (Bhaḷ.) 'who?'; *kuṇ* (Bhad.) *kī*, *kē* (Bhaḷ.) 'what?'. [LSI pp. 891-893]

*Verbs: Auxiliary verbs and verbs substantive:* The present tense is conjugated as follows:

		Bhadravāhī	Bhaḷēsi
		'I am', etc.	
Sing.	1.	<i>aī</i>	<i>ahū</i> , <i>hū</i>
	2.	<i>ās</i>	<i>ahas</i> , <i>has</i> ,
	3.	<i>ahē</i> , <i>ai</i> , <i>aē</i>	<i>ahā</i> , <i>hā</i>
Plur.	1.	<i>ahm</i>	<i>aham</i> , <i>ham</i>
	2.	<i>ahth</i>	<i>ahth</i> , <i>hath</i>
	3.	<i>ahṇ</i> , <i>aṇ</i>	<i>ahan</i>

The past tense is masc. *thū* (Bhaḷ *thū*), pl. *thiē* (Bhaḷ *thiē*); (Bhad.) fem. sing. and plur. *thi*; (Bhaḷ.) fem. sing. *thē*, plur. *thi*.

As usual this does not change for person.

*Active verb.* The infinitive is formed by adding *-nū* to the root in both the dialects; thus, *kuṭnū*, 'to strike'.

The present and past participles are formed by adding *-tū* and *n* to the root in both the dialects; thus *kuṭtū*, 'striking' and *kuṭṭū*, 'struck'.

The static past participle is formed by adding *-ōrō* (Bhad.), *-nō* (Bhaḷ.) to the root; thus, *kuṭṭōrō*, *kuṭṭō*, 'in the state of being struck'.

In Bhaḷēsi the feminines of the present and past participles are slightly irregular. In the singular they change the final *-ū* (*-ā*, *-au* or *-ō*) to *-ē*, not to *-i*. Thus, *kuṭṭē*. In the plural they take *-i* as usual. Thus, *kuṭṭi*.

The imperative in both dialects is in the singular the same as the root and the plural adds *-ā*. Thus, *kuṭ*, 'strike thou'; *kuṭṭā* (for *kuṭā*) 'strike ye'.

The old present and present subjunctive is conjugated as follows. In Bhadravāhi there is a special feminine form in the singular.

Bhadravāhi		Bhaḷēsi
Masc.	Fem.	
Sing.		
1. <i>kuṭṭau ~ kuṭṭi</i>	<i>kuṭṭi</i>	<i>kuṭṭā</i>
2. <i>kuṭṭas</i>	same	<i>kuṭṭas</i>
3. <i>kuṭṭē</i>	same	<i>kuṭṭō</i>
Plur.		
1. <i>kuṭṭam</i>	same as masc.	<i>kuṭṭam</i>
2. <i>kuṭṭath, kuṭṭat</i>	„	<i>kuṭṭath</i>
3. <i>kuṭṭan</i>	„	<i>kuṭṭan</i>



The future tense changes for gender. Bhaḷēsī follows Paḍri in this tense, rather than Bhadrawāhī. It is conjugated as follows :

<i>Bhadrawāhī</i>		<i>Bhaḷēsī</i>	
Sing.			
1. Masc.	Fem.	Masc.	Fem.
		<i>kuṭṭau, kuṭṭēn</i>	<i>kuṭṭān</i>
2. <i>kuṭalō</i>	<i>kuṭailai</i>	<i>kuṭṭal</i>	<i>kuṭṭāl</i>
		<i>kuttal</i>	<i>kuṭṭāl</i>

<i>Bhadrawāhī</i>		<i>Bhaḷēsī</i>	
Masc.	Fem.	Masc.	Fem.
Plur.			
1. <i>kuṭmale kuṭmē</i>	<i>kuṭmailai</i>	<i>kuṭmal</i>	<i>kuṭmāl</i>
2. <i>kuṭalē, kuṭlē</i>	<i>kuṭailai</i>	<i>kuṭṭal</i>	<i>kuṭṭāl</i>
3. <i>kuṭalē, kuṭlē</i>	<i>kuṭailai</i>	<i>kuṭṭau</i>	<i>kuṭṭān</i>

The present is formed by adding personal terminations to the present participles. It changes for gender, and it will be observed that in the Bhadrawāhī feminine *t* is changed to *ch*, closely resembling the common change of *t* to *ts* in Kāshmirī feminines.

<i>Bhadrawāhī</i>		<i>Bhaḷēsī</i>	
Masc.	Fem.	Masc.	Fem.
Sing.			
1. <i>kuṭṭā</i>	<i>kuṭchā</i>	<i>kuṭṭā (-tau, -to)</i>	<i>kuṭṭē</i>
2. <i>kuṭṭā</i>	<i>kuṭchā</i>	<i>kuṭṭus (-tōs)</i>	<i>kuṭṭē</i>
3. <i>kuṭṭē</i>	<i>kuṭche</i>	<i>kuṭṭū (-tau, -tō)</i>	<i>kuṭṭē</i>
Plur.			
1. <i>kuṭṭam</i>	<i>kuṭcham</i>	<i>kuṭṭam</i>	<i>kuṭṭam</i>
2. <i>kuṭṭath</i>	<i>kuṭchath</i>	<i>kuṭṭath</i>	<i>kuṭṭath</i>
3. <i>kuṭṭan</i>	<i>kuṭchan</i>	<i>kuṭṭē</i>	<i>kuṭṭi</i>

The tenses formed from the past participle call for no remarks. They are built on the usual lines, transitive verbs being constructed passively, agreeing in gender and number with the object having the subject in the case of the agent.

[LSI pp. 893-899]

## PĀḌARĪ

Pāḍarī agrees with Kāshmīrī more closely than do the two others of the group.

Due to the lack of sufficient material available the following account of the dialect must be taken with considerable reserve.

[LSI pp. 903]

*Pronunciation.* Epenthesis is very common—almost as common as in Kāshmīrī—and the whole system of conjugation is full of it, but for want of sufficient material no general rules for these changes can be laid.

Pāḍarī has a marked tendency to drop final vowels of terminations. Thus, the *-rā* of the Bhadrawāhī genitive becomes a simple *-r*, and *-l*, the sign of the ablative, represents an original *-lē*.

[LSI pp. 903-904]

*Nouns.* Cases are usually indicated by adding suffixes and postpositions to the nominative or oblique form. The agentive case is identical with the oblique form. The ablative is formed by adding *-l* in the singular and *-kal* in the plural. The genitive adds *-ar* in the singular and *-kar* in the plural. Thus, *kōi*, 'a girl', genitive, *kūyar*, (sing.), *kūi-kar* (plur.). The plural of the dative is the same as the oblique form. The singular adds *-as*; thus, *bhēn*, 'a sister', dative, *bhēnas*.

[LSI pp. 904-905]

*Pronouns.* The nominative forms of first two personal pronouns are; *aū*, 'I'; *as*, 'we'; *tū*, 'thou'; *tus*, 'you'. The genitive forms are; *miūn*, *mēn* 'mine', *tiūn*, *tēn*, 'our' *hiūn*, *hēn* 'thine', *tōhū*, *tun*, 'your'.

The demonstrative pronoun is *əh*, 'this'. The relative and correlative pronouns are *dzə*, 'who, which', and *sə*, 'that'. The interrogative pronouns are *kənh*, 'who?' and *kī*, 'what?'. The word for 'own', equivalent to the Hindi *apna*, is *ampar*, fem. *ampər*. [LSI pp. 905-906]

*Verbs : Auxiliary verbs and verbs substantive.* The present tense is *han<sup>a</sup>* or *hainā*, plural *han<sup>a</sup> han<sup>ə</sup>*, *hin<sup>ə</sup>* or *hainə*. This is masculine, the corresponding feminine form being *hin<sup>i</sup>* or *haini* for both numbers. This tense does not change for person.

The past tense is :

	Sing.	Plur.
Masc.	<i>thə<sup>a</sup></i>	<i>thə<sup>ə</sup></i>
Fem.	<i>thī</i>	<i>thī</i>

It does not change for person.

*Active verb.* The infinitive is formed by adding *-n* (*-an*) to the root ; *kōṭan*, 'to strike'.

The present participle is formed by adding *-na* to the root ; thus, *kōtna*, 'striking'.

The past participle is formed by adding *-ta* to the root ; thus *kōṭta*, 'beaten'.

As in Chamṣālī, and other Western Pahārī dialects, there is a static past participle formed by changing the final *a* of the past participle to *or* or *aur* ; thus *kōṭor*, 'in the state of having been struck'.

The imperative 2nd sing. is the same in form as the root, the plural adding *-ai* ; thus, *kōṭ*, 'strike thou' ; *kōṭai*, 'strike ye'.

The future has the 2nd and third person identical and changes for gender. It is conjugated as follows :

'I shall strike', etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>kōṭul, kuṭal</i>	<i>kuṭal</i>	<i>kōṭul, kuṭal</i>	<i>kuṭal</i>
2 & 3. <i>kōṭal</i>	<i>kōṭēl</i>	<i>kōṭnal</i>	<i>kuṭnēl</i> <sup>1</sup>

When the root of the verb ends in a consonant, the first person is generally based on the form *kōṭul*, with various epenthetic changes. If the root ends in a vowel, the first person usually, but not always, ends in a nasal *-ñ*.

The present tense, which is also used as past conditional, is simply the present participle, changing for gender and number, but not for person. Thus, *añ kōṭna*, 'I (masc.) strike, (if) I had struck, I should have struck (if)'. The masc. plur. is *kōṭnē*, and the fem. sing. and plur, *kōṭñi*.

The past tense is simply the past participle.

[LSI pp. 906-910]

\*

LIST OF SELECT STANDARD WORDS AND SENTENCES  
FOR THE BHADRAWĀH GROUP

<i>English</i>	<i>Bhadrawahī</i>	<i>Paḍarī</i>
one	ak	yak
two	dūi	doi
three	tlāi, trāi	tlāe
four	tsūūr, tsōūr	tsōur
hand	hatth	hat
foot	pāō	khur
head	dōg	magir
a father	bau	bāb
of a father	bauē-rū	babbar
to a father	bauē-jō	babbas
two fathers	dūi bau	dūi bāb
I am	aū aī	aū han <sup>a</sup> , fem. hin <sup>1</sup>
thou art	tū ās, as	tū han <sup>a</sup> , fem. hin <sup>1</sup>
he is	ōh ahē, ai	sē han <sup>a</sup> , fem. hin <sup>1</sup>
we are	as āhm	as han <sup>a</sup> , hin <sup>ě</sup> , han <sup>ě</sup> , fem. hin <sup>1</sup>
you are	tus āhth, āth	tus han <sup>a</sup> , hin <sup>ě</sup> , han <sup>ě</sup> , fem. hin <sup>1</sup>
they are	ūqhā ahn, ān	tahna han <sup>a</sup> , hin <sup>ě</sup> , hane, fem. hin <sup>1</sup>
I was	aū thiō (fem. thi)	aū thē <sup>a</sup> , fem. thi
thou wast	tū thiō	tū thē <sup>a</sup> , fem. thi
he was	ōh thiō	sē thē <sup>a</sup> , fem. thi

<i>English</i>	<i>Bhadravāhī</i>	<i>Paḍarī</i>
we were	as thīē ( <i>fem. thi</i> )	as theē, <i>fem. thī</i>
you were	tus thīē	tus theē, <i>fem. thī</i>
they were	ūnhā thīē	tāhṇ <sup>a</sup> theē, <i>fem. thī</i>
I shall be	aū bhōlō	aū
I beat	aū kuṭṭā	aū }
thou beatest	tū kuṭṭā	tū } kōṭna, <i>fem.</i>
he beats	ōh kuṭṭē	sē } kōēṭni
we beat	as kuṭṭam	as }
you beat	tus kuṭṭath, kuṭṭat	tus } kōṭnē <i>fem.</i>
they beat	ūnhā kuṭṭaṇ	tāhṇa } kōēṭni
I beat (past)	mīkuṭṭū, kuṭṭō	maī }
thou beatest (past)	taī kuṭṭū, kuṭṭō	taī } kōṭa, <i>fem.</i>
he beat (past)	uṇi kuṭṭō	tēini } kōēṭi
we beat (past)	asēī kuṭṭō	āsē }
you beat (past)	tusēī kuṭṭō	tusē } kōtā, <i>fem.</i>
they beat (past)	uṇēī kuṭṭō	taipṇē } kōēṭi
I shall beat	aū kuṭṭalō	aū kūṭal, <i>fem. kūṭal</i>

[LSI pp. 915-923]

## GUJURI

Gujurs living in the hills north of the Panjab, speak a language closely allied to Rājasthānī. The resemblance of Gujuri to Mēwārī is very striking. But still closer is the resemblance of Gujuri to the Mēwātī dialect of Rājasthānī spoken in Alwar, some distance to the north of Mewar. It is curious that Gujuri agrees with both Mēwātī and with Mēwārī much more closely than with the intervening Jaipurī. On the whole, it follows Mēwātī very systematically, only differing from it, and agreeing with Mēwārī in regard to one or two points of detail. As compared to Mēwātī it presents a more archaic appearance, preserving many words in a stage of development older than that which we find in Mēwātī. Thus :

<i>Gujurī</i>	<i>Mēwātī</i>
<i>satt</i> , 'seven'	<i>sat</i>
<i>hī</i> , 'I'	<i>maĩ</i>
<i>trē</i> , 'three'	<i>tin</i>

The Mēwātī *sat* must have passed through the Gujuri form *satt* before becoming fixed as we have it now. In the case of the word for 'I' Mēwātī has lost the old nominative, preserved by Gujuri, and has substituted the oblique form exactly as has occurred in standard Hindōstānī. In the Gujuri *trē*, an *r* has been preserved which has been lost in Mēwātī.

In the declension of nouns, the two languages closely resemble each other. The postpositions used to form cases are practically identical. Thus :

	<i>Gujurī</i>	<i>Mēwātī</i>
Agentive :	<i>nē</i>	<i>nai</i>
Dative accusative :	<i>nā</i>	<i>nai</i>
Genitive :	<i>kō</i>	<i>kō</i>
Locative :	<i>mā</i>	<i>maĩ</i>

The personal pronouns closely resemble each other. Thus :

	<i>Gujurī</i>	<i>Mēwātī</i>
I (gen.)	<i>mērō</i>	<i>mērō</i>
We (obl.)	<i>ham</i>	<i>ham</i>
(gen.)	<i>mhārō</i>	<i>mhārō</i>
Thou (gen.)	<i>tērō</i>	<i>tērō</i>
You (Obl.)	<i>tam</i>	<i>tam</i>
(gen.)	<i>thārō</i>	<i>thārō</i>

In the nominative singular, both *Gujurī* and *Mēwātī* have feminine forms for the demonstrative pronouns.

	<i>Gujurī</i>	<i>Mēwātī</i>
This	<i>yō (f.yā)</i>	<i>yō (f.yā).</i>
That	<i>ō, ōh (f. wā)</i>	<i>wō, wōh (f.wā).</i>

The agreement in regard to substantive is very striking. Some of the forms are :

	<i>Gujurī</i>	<i>Mēwātī</i>
I am	<i>hū, hōū</i>	<i>hū</i>
We are	<i>hā</i>	<i>hā</i>
You are	<i>ō, hō</i>	<i>hō</i>
Were (m.pl.)	<i>thā</i>	<i>thā, hā</i>

As regards active verb the agreement is also striking. Especially noteworthy is the agreement as to the formation of the future by adding *-gō*. Thus, *mārūgō*, 'I shall strike'. In most Rājasthānī dialects as well as in Western Pahari, the typical



sign of the future is usually *-lō*, or some related form and not *-gō*. Some of the verbal forms are :

	<i>Gujurī</i>	<i>Mēwātī</i>
I strike	<i>mārũ</i>	<i>mārũ</i>
We strike	<i>mārā</i>	<i>mārā</i>
They strike	<i>mārē</i>	<i>mārāĩ</i>
Present participle	<i>mārtō</i>	<i>mār<sup>a</sup>tō</i>
Past participle	<i>mārēō</i>	<i>māryō</i>

The definite present is formed in both by adding the verb substantive to the simple present, and not to the present participle. Thus, *mārũ-hũ*, 'I am striking'.

From the above it will be seen that Gujurī grammar is practically the same as that of Mēwātī. [LSI pp. 925-929]

### GUJURĪ OF HAZARA

The following grammatical sketch is based on the Gujurī spoken in Hazara and in the Galis of the Murree Hills.

*Nouns.* Obl. sing. and nom. plur. are the same as nom. sing. Nom. feminine plur. ending in *-i* add nasalisation and those ending in consonants add *-ē* to the nom. sing. form. Thus, *bakrī*, 'a goat', nom. plur. *bakrī̃*, *trīmt*, 'a woman', nom. plur. *trīmtē̃*. Obl. plur. add nasalisation or *-ā* to the nom. sing. form. Thus, *ghoṛā*, 'a horse', obl. plur. *ghoṛā̃*.

The postpositions are :

Agent :	<i>-nē</i>
Acc.-dat. :	<i>-na</i> , <i>-kē</i>
Abl. :	<i>-tē</i> , <i>-tā</i> , <i>-tō̃</i>
Gen. :	<i>-kō</i>
Loc. :	<i>-mā</i> , 'in' ; <i>-bichch</i> , 'in' ; <i>-tarũ</i> , 'up to'.

There does not seem to be any locative or agentive case formed by adding -ē, such as we find in Western Pahlāṇī, but on the other hand, an ablative is formed by adding -ō, as in *dūrō*, 'from far'. The genitive postposition -kō, is, as usual, an adjective. When agreeing with a masculine noun in the oblique singular, or in the nominative plural it becomes -ka, when it agrees with a masculine noun in the oblique plural it becomes -kā, when agreeing with a singular feminine noun it becomes -kī and when agreeing with a feminine plural it becomes -kī. When, however, it is governed by certain postpositions, it becomes -kē, as in *ghōṛa-kē nāl*, 'with the horse'. [LSI pp. 930-931]

*Adjectives.* Adjectives in -ō follow in their declension the model of the genitive.

*Pronouns.* The nominative forms of the first two personal pronouns are *hū*, 'I' ; *ham*, 'we' ; *tō*, 'thou', *tam*, 'you'.

The demonstrative pronouns are *yō* (fem. *yā*), 'this', and *ō*, *oh* (*wā*), 'that'.

The relative pronoun is *jō*, 'who'. The interrogative pronouns are *kōn* or *kaun*, 'who?' and *kē*, 'what?'. [LSI p. 931]

*Verbs : Auxiliary verbs and verbs substantive.* The present tense is conjugated as under :

Sing.	Plur.
1. <i>hōn</i> , <i>hū</i> , <i>hē</i>	<i>hōā</i> , <i>hā</i>
2. <i>hōē</i> , <i>hai</i> , <i>ai</i>	<i>hōō</i> , <i>hō</i> , <i>ō</i>
3. <i>hōē</i> , <i>hai</i> , <i>ai</i>	<i>hōē</i> , <i>hai</i> , <i>ai</i> , <i>hē</i>

The past is *thō*, plur. *thā* ; fem. *thī*, plur. *thī*. It does not change for person.

*Active verb.* The infinitive is formed by adding -nō (-nō) to the root, as in *hōnō*, 'to become'. An oblique is formed by adding -an (-an), -un (-un), or -ōn (-ōn) ; thus, *pat kōhōn jōgō*, 'worthy to be called a son.'

The present participle is formed by adding *-tō* to the root, as in *mārtō*, 'striking'; *jaunō*, 'to go' makes *jātō*.

The past participle is formed by adding *-ō*, to the root, as in *mārō* fem. *mārī*, 'struck'. Roots ending in *-ā*, add *-yō*, as in *khaṃyō*, 'eaten'.

The imperative has its 2nd person singular the same in form as the root; while the plural adds *-ō*. Thus, *mār*, 'strike thou'; *mārō*, 'strike ye'.

The old present and present subjunctive is conjugated as follows:

'I strike, I may strike', etc.

Sing.	Plur.
1. <i>mārū</i>	<i>mārā</i>
2. <i>mārē</i>	<i>mārō</i>
3. <i>mārē</i>	<i>mārē</i>

The future is formed by adding *-gō* to the old present, which changes for gender and number; thus, *mārēgō*, 'you or he will strike'; *mārēgi*, 'you (fem.) or she will strike'.

The tenses formed from the past participle are as usual, except that intransitive verbs nasalise the final *-ō* of the participle in the first person singular only. Thus, *hñ gēō*, 'I went'; *ōh gēō*, 'he went'.

The passive voice is formed with *jaññō*, 'to go', and the past participle as usual, as in *hñ mārō* (or *mārē*) *jaññō*, 'I shall be beaten'.

[LSI pp. 932-934]

### GUJURĪ OF SWAT

The Gujurī of Swat is spoken by Gujurs and Aṃris residing in the Swat valley. These people frequently make use of Puṣhtō words and phrases, but their language, like that of other Gujurs, is closely allied to Mēwātī and Mēwāṃī.

[LSI p. 941]

The following grammatical sketch illustrates the grammar used by the Gujurs in its pure form :

*Nouns.* The masculine nouns ending -*o* add -*a* in nom. plur. and obl. sing., and -*ā* in obl. plur. Other masculine nouns as well as feminine nouns in nom. plur. and obl. sing. remain unchanged and add -*ā* in obl. plur.

The genitive termination is -*kō* which is as usual adjectival.  
[LSI p. 942]

*Adjectives.* Adjectives ending in -*o* end in -*ā* in direct plural and oblique cases. Other adjectives are immutable.  
[LSI p. 942]

*Pronouns.* The nominative forms of personal pronouns are ; *hū*, 'I' ; *tū*, *tō*, 'thou' ; *oh*, *wah*, 'he' ; *ham*, 'we' ; *tau*, 'you' ; *wē*, 'they'.

The proximate demonstrative is *yō*, 'this', plur. *yē*. The relative pronoun is *chi*, 'who or what' (Puṣṭō). The interrogative pronouns are *kaun*, 'who ?' ; *kī*, 'what ?'.  
[LSI p. 942]

*Verbs : Auxiliary verbs and verbs substantive.* The present tense is *hai*, for all numbers and persons.

The past masculine singular is *thō*, plural *tha*, fem. *thī*, for all numbers and persons.

*Finite verb.* The infinitive is formed by adding -*aṇ* to the root ; thus, *māraṇ*, 'to beat'.

The present participle is formed by adding -*tō* to the root and past participle by adding -*iō* ; thus, *mārtō*, 'beating', *māriō*, 'beat'.

*Active verb.* The present tense is formed by adding personal endings to the root. The personal endings are as under :

Sing.	Plur.
1. <i>ā</i>	<i>ā</i>
2. <i>ai</i>	<i>ō</i>
3. <i>āi</i>	<i>aī</i>

The future is formed by adding *-gō* to the present tense form; thus *mārū-gō*, 'I will beat'.

The imperfect is formed by adding *-thō* to the present tense form.

The past is simply the past participle; thus, *maĩ mār-iō*, 'I beat'. [LSI p. 942]

The following points may be noted in regard to the grammar of the specimens:

The agent case is generally the same as the nominative. Indeed the use of the agent with the past tense of a transitive verb seems to have almost disappeared.

Amongst the postpositions may be mentioned *mā*, 'in'; *kanah*, 'with'. The postpositions *tah* and *nah* are borrowed from Puṣṭō. They are used indiscriminately to mean both 'to' and 'from'. Thus, *īthār-tah ā-jā*, 'come to this place', and *īthār-tah-jā*, 'go from this place'.

The present participle is used to form a habitual past. Thus, *khāitō*, 'he used to eat'. [LSI pp. 943-944]

## GUJURĪ OF KASHMIR

The language of the Gujurs of Kashmir closely resembles that of Hazara and Swat. The main differences are really matters of spelling. Thus, we have *-nā* instead of *-na*, the postposition of the dative, and *kihō* instead of *kēho* for 'said'.

The borrowed forms come from Kāshmirī, and some of them are instructive. In the word *kihō* for *kahiō*, from *kahnō*, 'to say', we see the Piśācha law of epenthesis coming into force.

We also come across the Piśācha tendency to disaspirate soft aspirate consonants, and then to harden them. Thus, *dhī*, 'a daughter', becomes first *dī* and then *tī*. [LSI p. 953]

*Nouns.* The declension of nouns is nearly the same as in Hazara. The only differences are that masculine nouns in -ī, like *admī*, 'a man', shorten the *ī* in the oblique plural, forming *admīā*, not *admīā*. So also feminines like *kōrī*, 'a mare', *tī*, 'a daughter', and *gā*, 'a cow', have their nominative plurals *tīā* and *gāwā*, respectively.

The postpositions are :

Agent :	- <i>nē</i>
Acc.-Dat. :	- <i>nā</i> , sometimes - <i>kē</i>
Inst. :	- <i>nāl</i>
Abi. :	- <i>thū</i>
Gen. :	- <i>kō</i> , - <i>gō</i>
Loc. :	- <i>mā</i> , 'in, on', - <i>kōlē</i> , 'near'.

The usual postposition of the genitive is -*kō*, but we sometimes find -*gō*, especially after a vowel, as in *tīā-gō*, 'of the daughters', -*gō* occurs also in the Bāgrī dialect of Marwāṛī, and related forms are -*gai*, the sign of the dative in the Maiyā of the Indus Kōhistān, and -*gō*, the sign of the dative in the Gādī dialect of Chamāṛī. [LSI pp. 953-954]

*Adjectives.* As regards adjectives, the only thing to note is that the oblique form of *ek*, 'one', when used as an indefinite article, is *ekan*. [LSI p. 954]

*Pronouns.* The nominative forms of first two personal pronouns are ; *hī*, 'I' ; *ham*, 'we' ; *tū*, 'thou' ; *tam*, 'you'.

The demonstrative pronouns are *yū*, 'this', and *wū*, 'that'.

For relative and correlative pronouns we have *jō* or *jērō*, 'who', and *sō*, 'that'. The interrogative pronouns are *kōn*, 'who?', and *kē*, 'what?'. [LSI p. 954]

*Verbs.* The verb substantive is thus conjugated in the present :

'I am', etc.

Sing.	Plur.
1. <i>hō</i>	<i>hā</i>
2. <i>hai</i>	<i>hē</i>
3. <i>hai</i>	<i>hē</i>

The past is *thō*, etc., as in Hazara.

There is a negative verb substantive *nai*, 'is not', used for all persons of both numbers, as in *is-lāik kō nai*, 'I am not at all worthy'.

*Active verb.* The infinitive ends in *-nō* (*-no*) as in *hōnō*, *mārnō*. The oblique form ends in *-an* (*-an*), the *a* being dropped if the root ends in a vowel. Thus, *hōṇ lagō*, 'he began to be'.

The present participle ends in *-tō* ; thus, *hōtō*, *mārtō*.

The past participle ends in *-iō*, as in *māriō*. In this form of Gujuri, the past participle frequently takes the suffix *-vī*, without changing its meaning, as in *māriō-vī*, *lagō-vī*.

The imperative singular is, as usual, the same in form as the root. Thus, *mār*, 'strike' ; *dē*, 'give'.

The old present is thus conjugated :

Sing.	Plur.
1. <i>mārū, mārō</i>	<i>mārā</i>
2. <i>mārē</i>	<i>mārē</i>
3. <i>mārē, mārā</i>	<i>mārē</i>

The future is formed by adding *-gō* (*-ga*, *-gi*) to the old present. Thus, *mārūgō* or *mārōgō*, 'I shall strike'.

The tenses formed from the past participle are as usual, and call for no remarks, except that, in the case of intransitive verbs, the first person is not nasalised as in Hazara. Thus, *hū giō*, not *hū giō*, 'I went'. [LSI pp. 954-955]

LIST OF SELECT STANDARD WORDS AND PHRASES  
IN THE VARIOUS FORMS OF GUJURĪ

<i>English</i>	<i>Gujurī</i> (Hazara)	<i>Yūsufzai Gujurī</i>
one	ēk	yakō
two	ćō	dō
three	trē	tīn
four	chār	chār
hand	hatth	hath
foot	pair	pair
head	sir	sar
a father	bāpp	yakō bāp
of a father	bāpp-ko	yakō bāp-kō ~ (obl.) -kā
to a father	bāpp-na	yakō bāp-tah ( <i>Push̄tō</i> )
two fathers	dō bāpp	dō bāp
I am	hū hū, hōā	hū hai
thou art	tō ai, hai	tū hai
he is	ō ai, hai	wuh hai
we are	ham hā	ham hai
you are	tau ō, hō	tam hai
they are	wē aī, haī, hē	wē hai
I was	hū thō	hū thō
thou wast	tō thō	hū thō
he was	ō thō	wuh thō
we were	ham thā	ham thā
you were	tam thā	tam thā
they were	wē thā	wē thā



<i>English</i>	<i>Gujuri (Hazara)</i>	<i>Yūsufzai Gujuri</i>
I shall be	maĩ hōũgō	hũ hũgō
I beat	hũ mārũ	hũ mārũ
thou beatest	tō mārē	tũ mārāi
he beats	ō mārē	wuh mārāi
we beat	ham mārā	ham mārā
you beat	tam mārō	tam mārō
they beat	wē mārē	wē mārāi
I beat (past)	mē mārēō	maĩ mārīō
thou beatest (past)	tē mārēō	taĩ mārīō
he beat (past)	us-nē mārēō	us ( ~ us-nē) mārīō
we beat (past)	ham-nē mārēō	ham-nē mārīō
you beat (past)	tam nē mārēō	tam-nē mārīō
they beat (past)	unhē mārēō	un-nē mārīō
I shall beat	hũ-mārũgō	hũ mārũgō

[LSI pp. 964-981]



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